

BJ
1406
.D8



LIBRARY OF CONGRESS.

Chap. BJ1406

Shelf .J8

UNITED STATES OF AMERICA.

TRACT NO. ONE.

FIRST PRINCIPLES,

BY WHICH

THE MYSTERIES OF HUMAN LIFE, PHILOSOPHY, RELIGION
AND SPIRITUALISM ARE OPENED,

FOR THE CURE

OF

MORAL & PHYSICAL EVIL;

VIZ.,

IGNORANCE,
CHIMERO,
BAD TEMPER,
PASSION,
STRIFE,
REVENGE,
STREET FIGHTS,
DUPING,
MURDER,
WAR,
INSANITY,
SUICIDE,

ERROR,
DISSENSION,
INFIDELITY,
FALSEHOOD,
DISAPPOINTMENT,
GRIEF,
DISEASE,
BAD TIME,
OPPRESSION,
FAMINE,
RIOTS,
INCENDIARISM,

POVERTY,
IDLENESS,
VAGRANCY,
EXCESSIVE TOIL,
INTEMPERANCE,
PROSTITUTION,
THEFT,
SWINDLING,
ASSASSINATION,
HOUSEBREAKING,
EXPENSIVE GOVERNMENTS,
PUNISHMENT, &c., &c.

"Back, back to first principles, or the world can never be righted."

"Happy is he who knows the causes of things."—*Seneca*.

"No one acted contrary to what he apprehended it were best to do, except from ignorance of what were best."...*Socrates*.

"Mystery, Babylon the Great, the mother of harlots and abominations of the earth, is fallen. is fallen."...*Rev. 17, 5 & 18, 2*.

BY JOHN DURWARD.

NEW ORLEANS:

PRINTED BY SHERMAN, WHATTON & CO., 41 CAMP STREET, COR GRAVIER

80 U.S.

TRACT NO. ONE.

FIRST PRINCIPLES,

BY WHICH

THE MYSTERIES OF HUMAN LIFE, PHILOSOPHY, RELIGION
AND SPIRITUALISM ARE OPENED,

FOR THE CURE
OF

MORAL & PHYSICAL EVIL;

VIZ.,

IGNORANCE,
CHIDING,
BAD TEMPER,
PASSION,
STRIFE,
REVENGE,
STREET FIGHTS,
DUELLING,
MURDER,
WAR,
INSANITY,
SUICIDE,

ERROR,
DISSENSION,
INFIDELITY,
FALSEHOOD,
DISAPPOINTMENT,
GRIEF,
DISEASE,
BAD TIMES,
OPPRESSION,
FAMINE,
RIOTS,
INCENDIARISM,

POVERTY,
IDLENESS,
VAGRANCY,
EXCESSIVE TOIL,
INTEMPERANCE,
PROSTITUTION,
THEFT,
SWINDLING.
ASSASSINATION,
HOUSEBREAKING,
EXPENSIVE GOVERNMENTS
PUNISHMENT, &c., &c.

"Back, back to first principles, or the world can never be righted."

"Happy is he who knows the causes of things."—*Seneca*.

"No one acted contrary to what he apprehended it were best to do, except from ignorance of what were best."...*Socrates*.

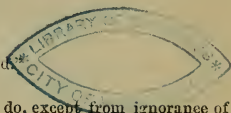
"Mystery, Babylon the Great, the mother of harlots and abominations of the earth, is fallen, is fallen."...*Rev. 17, 5 & 18, 2*.

BY JOHN DURWARD.

NEW ORLEANS:

PRINTED BY SHERMAN, WHARTON & CO., 41 CAMP STREET, COR. GRAVIER.

1856
80 U.S.



BJ1406
I8

ERRATA.

- On Page 8, line 10, read arbitrary for "abitrary".
- do 13, line 14, read Russia with France Britain and Turkey
- do 20, line 24, read are prepared for "and".
- do 27, line 6, final causes for "first".
- do 64, line 19, read things for "beings"
- do 75, line 34, read words for "works".
- do 75, line 35, read Lord possessed for "Soul possessed"
- do 76, line 3, read where for "when".
- do 76, line 24, read Holy Cross for "They Cross".
- do 79, line 21, read their wills for "these".
- do 80, line 4, read interpolation for "interpretation".
- do 90, line 24, read then for "than".
- do 91, line 9, read so as to move the for "so as the".
-

BJ1406
I8

CONTENTS.

- I.—THE CAUSE OF EVIL.
- II.—THAT MAN HAS NOT REACHED HIS TRUE STATE.
- III.—THE ACTUAL OR VISIBLE WORLD OF HUMAN LIFE, THE
FAC-SIMILE OF THE IDEAL.
- IV.—INTELLIGIBLE FIRST FACTS NECESSARY.
- V.—THAT THERE IS A LAW OF MIND GOVERNING ALL VOLUN-
TARY MOTION, WHICH MUST FORM THE GREAT FIRST
PRINCIPLE OF A BETTER STATE OF CIVILIZED LIFE.
- VI.—THE GREAT DISCOVERY OF THE TRUE MESSIAH.
- VII.—THE CHANGE.



CHAPTER I.

THE CAUSE OF EVIL.

To hint at such a thing as the cure of physical and moral evil on the first principles of the present received theory of man, or to entertain the most remote idea of any considerable improvement in human life, far less to dream of millennial bliss, is not only very wrong, but the height of folly, and would justly entitle the person broaching such a chimera to a residence in the nearest lunatic asylum.

Although such a view is tolerated in the teachings of every sect, and although the soul of man has through every generation for ages been looking for the realisation of the bliss thus solemnly promised, yet it has so long since ceased to hope on the subject, or the period is placed always so far in the future, that when the teacher refers to it, every one, himself included, knows he does not mean it—that he really means nothing by it—that he is only preaching, and therefore must be allowed to say then and there what he chooses.

Notwithstanding this flourish of trumpets under the sacred name of religion, the induced state of the minds of men and their early culture have a great deal to do with their condition, the nature, quality and turn of their thoughts, feeling, language, disposition and action, as well as with the health of their bodies, and the peace and well-being of the body politic. This no one can dispute, because it is the state of the mind which makes the difference between savage and civilized life, between one nation and another, between the sects, between one man and another, even between the same man at one time and at some other, and between health and sickness. It is, then, not only mind, but the state of the mind that makes the man.

It is, however, an assumed first principle of the system, as

taught and practised, that the evil is in the man ; that he is naturally and constitutionally so ; and that it has therefore to be got out of him in some way or other not yet understood, after thousands of years of disputation and experiment. Some recommend, under the authority of Parliament, the mitre, or crown, in order to take or keep out the devil, the sprinkling of a little mystic water on him as soon as possible after birth, at the same time making the mystic sign of the cross ; others think it better to defer and wash him into it after he has been well broke in ; some consider it very efficacious to talk to him, to give him plenty of precepts, but never example ; to frighten or lash him into goodness ; while others judge that it is better to let him alone until evil habits are fixed on him, then to chain and confine him in a dark cell among others that are worse. Not a few deem it more advisable to hang him at once ; but there are some very serious persons who consider that he will require an eternity of discipline, and that even then that will not do it.

Now it becomes a question of the most startling import, which is right ? Is it he who charges the sad condition of mankind to their induced states of mind, or he who lays it at the door of their nature ? This, then, is the question, on the calm and unbiassed solution of which “hangs a tale”—a solution which becomes itself the condition, according as the human understanding shall render its verdict, of the race either to fall back, or “forward—march !”

Every one must see the great difference between the two views, because if mental and bodily ill, obliquity and sickness, exist in and arise from the nature, no cure can be effected ; the good time can never come—no redemption of the world is possible any more than it has hitherto, on such first principles, been found practicable, except in preaching.

But if it can be demonstrated with the same degree of certainty as any proposition in Euclid, that those ills, one and all, exist in, arise from, and are solely caused by the theory of man as taught and practised—that it is only man’s state, not his nature, which is brought on by the false, fallible, ever-changing and mistaken learning of the sects, mistaken notions of God, of a remedy, of

the nature of belief, of no law regulating the motions of the world of the mind, as carried out in social intercourse and human government; that it is the spirit that is awake in his soul, the disposition and habitudes given, and the conditions imposed on him, which cause both physical and moral evil—then it becomes at once certain that a cure is both possible and practicable; and what is better, those ills, great and virulent as they are, appearing to belong to the race as a second nature, descending, as they do, morally and physically, from father to son, and requiring only time to mature in order to cut off individuals, families, communities and nations, may be rooted out and finally prevented.

Who, then, are the real visionaries?

Before, however, a remedy can be proposed, it is first necessary to ascertain what moral and physical evils are, how they come, by whom they are brought on and kept up in the world, and for what purpose; how they work, and then show how they are to be extinguished.

These subjects, second to none in the whole range of truth, will form the matter of discussion in three succeeding tracts, of which this forms the first.

During the untutored stage of the mind's state, man sees little or no order in the operations going on around or within him. He can form no conception of the great fact that everything which he beholds, himself included, is under the guidance of unalterable laws. He can trace an uniformity as far as to the rising and setting of the sun, the phases of the moon and the return of the seasons. But beyond these, to him all is self-action, arbitrary rule and contingency; while his mental vision can perceive no more of the fixed order he is in the lowest or savage state, limited to the animal portion of his nature.

Precisely in the ratio, however, as he comes to note the regularity in the workings of external nature, the use of means to ends, falls in with the established order, and traces the unity of design pervading all things, he progresses through five different stages of civilization up to the period when he stands dubious, as he does now, in unbelief, or afraid to proceed without the aid of moral fallacies concerning the existence of fixed laws in the realm of mind.

From the mental vision being closed to the truth that mind is but a portion of the Divinity in origin and nature; and that this relationship has not and cannot be dissolved, but that it is only obscured for a season by the mists of error; and from being unable to see the close connection between the mind's socially induced states and its determinations or acts of the will, he is led to consider, after being under the necessity of giving up all notions of self-rule or contingent action in material nature, that, in the motions of mind or voluntary action, there still exists a fortuity or arbitrary spontaneity.

Here, at least, he still sees, or thinks he sees, such a thing as accident, self-action and hap-hazard. Here he imagines a power in mind acting independent of causes, that is self-controlling, and that cannot be reached or governed by moral measures. Hence he forms his theory, feelings, language, religion, law and intercourse on the dread error, that like effects do not always necessarily follow like causes in moral as in physical nature, or that when they differ the causes have been in the same ratio changed. With this phantom of the imagination, this elementary error, the spirit of evil enters the human soul, and works the fearful results as seen and felt by man or recorded of the race. Generation after generation rises to misery and sinks in night, and ages must elapse before the bubble bursts, or the day dawns.

What, then, is evil? It is the suffering of body or mind through false mental or injurious physical impressions. It is but the conflict of the supposed order of man with the divine order of God. There is no law, germ, or personal agent of evil in his universe apart from undeveloped mentality, baseless first principles, or hieroglyphic figures of ancient language. There never was a creation of human ill, nor is there any other cause of its existence, except the illusions, the moral ignis fatuus leading the traveller to his doom, that spring up during the night of intellect in the professed teacher's dark brain.

Being, then, but the product of the dark hour or infancy of mental science, by the substitution of supposed rule in room of the divine laws for the regulation and government of a moral and physical being, it has no necessary existence in the order of final

causes. It is therefore merely occasional, and with the occasion must die. In the ratio, then, as man's mental vision comes to be opened, as he can see himself in his real nature, apart from social impost, and trace his sufferings to their cause, instead of sighing, weeping, and asking God to alter the fixed laws of the universe, it dies; or, like a cloud on the sun, it passes off. Admit the light, and it is gone.

Its birth, rise, triumph and final overthrow form the theme of the sacred mysteries of all nations of antiquity. Those mysteries admitting only of a moral or spiritual sense, but coming down to our times unopened, or in their original figurative style, constitute the inexplicable material of all modern persuasions. This hieroglyphic, or picture writing, the first form of written language, in use ages long forgotten before the invention of alphabetic signs, from never having as yet been translated into the present form of knowledge, thought, language, or reasonable belief, has been made the innocent cause of the false mental impressions, and the division and subdivision of the human family into an endless number of hostile sects.

Those sublime and expressive lessons of the wisdom of the long past having been made by councils and synods the subject matter of mystic creeds never to be settled, of endless dispute, reasoning in a circle and contradiction; and from the world having lost all clue to their true signification, have thus become the chief source of false mental and physical impressions, of stultifying the intellect, ruining the soul, and consequently the great cause of physical as well as moral evil.

By the literal rendering of one of the most exquisite hieroglyphics of ancient Egypt and Chaldea, the birth-places of modern mysteries, which picture formed one of their constellations of the heavens, and of which a sculptured tableau has been found in the ruins of a Chaldean temple, those councils and synods have construed into the revelation of a fall. The fall of the emanation of Deity, the human soul, in that, as they say, of a first pair eating the fruit of a tree.

Now the very words themselves, "the serpent said unto the woman," might convince any one except those in receipt of a

yearly stipend, or a bench of "lords spiritual," even a four-year old might see that this was but a strong and very expressive figure containing a wise moral. A serpent speaking! A what? Yes, a serpent!

As we proceed in opening up the mystery of evil in order to find the remedy, such writings of a former epoch will be fully explained as conveying moral truth, and which are to be understood in a spiritual or moral, not in the literal sense. Such a reading of hieroglyphics proves itself so false and absurd as not to be worthy of serious refutation, if it had not been made the base of a false state of associated man, and an aristocratic religion merely designed for the vulgar masses.

But this is not all. There being five different races of the human species, such a construction is untenable, as it would have required five first pairs to have fallen instead of only one. However, those councils and synods not being anatomists, can bring the negro from the white man, or the white man from the negro, although their physical construction is so widely different.

Even Milton falls into this error. He says,

"The only two of mankind, but in them
The whole included race, his purposed prey."

Moreover, they give us their word for it that this decadence was effected through a power man possesses of what they term free will. Such a power, however, cannot belong to any organized existence, because dependent on the First Cause, on induced states of mind and attending conditions. This view of the will is completely exploded by Locke in his "Essay on the Human Understanding", but neither he nor any one else carries out the true view to its legitimate consequences.

It is, then, nothing but a learned blunder, taken from the fact that man possesses a power to do things according to his will, or as he pleases, and which come within his power of doing. The dispute has lasted over 2000 years between the interested supporters of society as it is and has been, who, while they admit the truth of the contrary doctrine, as does Prof. Kant, deny its applicability; and those who contend that truth is necessary, beneficial, practicable, and must be soon triumphant, because

that it alone is calculated to raise man to the happiness of his nature. As, however, this philosophical error, so contrary to the true science of human nature and the real sense of the sacred mysteries, plays the most conspicuous part in the whole of a mistaken religion, the false system of society, and in the production of physical and moral evil, its correction must form the pivot, centre and grand turning-point for the cure of human ill and the redemption of man.

It is also asserted; that on account of this second revolt in the divine government, the angels having broken loose before, the nature of the human soul became from that time evil.

Now this is as false an impression as any of the former, and equally fatal. It has led mankind, in all ages and countries, to charge the evil to the nature; hence they have sought to alter the nature; to purify and restore it; to castigate, abuse, imprison, burn or hang man to cure his nature, while it only required simply a change and correction of the agencies, which had been at work on his soul and body since even before he saw the light of day, and thus bring about physical and mental well-being.

Instead of man being in league with evil spirits and personified principles called demons, the natural friend, ally, or voluntary agent of evil, he is, and has ever been, through wrong impressions, its unwilling victim, sacrificed on the altar of false first principles. The entire species have ever been, and are still, its sworn enemy, in so far as they see that it is so.

The only object that the united energies of man seems to have had in view, and been directed towards, through that power which

“Shapes our ends,
Rough hew them as we may;”

the only purpose every individual every hour of his existence is laboring to attain; all the hopes, sighs, groans, tears, sufferings and blood have been concentrated in this one grand point—the victory over evil. Even oppression, error, poverty, vice, crime, war and disease are consecrated to the saving of the race—the triumph of truth over error. Nations and sects have risen having this for their aim. They flourished as long as they could elicit some truth, some good. Their mission lasted just so long as they

could conduce to bring man from savage life. But when they can do no more in this direction they are driven off the stage to make room for others, who will push forward the great work of man's redemption from political tyranny and mental oppression.

Such being, then, the plain councils of the Eternal, the nation who would live, who would go far down in the future, must ignore the literal readings of pure Egyptian hieroglyphics, the means by which despots and tyrants stultify the minds of their serfs, vassals and subjects, must rear no blood-stained altars to the aristocratic deity of modern Europe. And, if Europe's sons travel into foreign climes, he who has felt the iron of the aristocrat, the "priest and the Levite," enter his soul, let him leave the fatal poison of the mind, the cause of physical and moral evil, behind him, and become the devoted missionary of mental as well as of political liberty.

In so far as mankind have been able to master the aristocratic element of human misery and the false learning of taking the literal for the intended sense of a form of writing now no more, as designed for the masses, by public schools and the press, in the same proportion have their minds been developed, evil been vanquished, and the world blessed. And in as far as they still suffer the illusions of the dark ages, oligarchies, hierarchies, disease and evil are still triumphant. and man is just so far from true knowledge and the science of himself.

No wonder, then, if some of the sects should be alarmed at the reading of the Bible in schools and by the people. Their danger is imminent: but they are too late!

According, then, to the true moral economy of the world, human ill, the aristocrat, the "priest and the Levite" are necessarily designed for the divine purpose of hurrying on the lagging powers of mind, the breaking of the mental day, to bring the wanderer to right, the prodigal son home to his father's house. Man has been feeding on the husks that swine do eat. The moon of physical force has ruled the night of human governments; it would again bring on anarchy, and again steep the world in darkness. But the sun—"the sun of righteousness, with healing under his wings"—the sun of moral suasion and blissful influences, must bring on and rule the day.

“ Like doves to their windows,” the oppressed of all nations are flying to hail the rise of the “ better sun :” therefore the duty of the enlightened and free is to shed abroad the true light, which is, that it is not man that is innately vicious, but the deplorable conditions under which he has existed that are dark and evil ; that it is not the human will, but the induced states of his mind, which impel to vice, drunkenness, swearing, fighting, arson and murder.

It is nearly 4,000 years since the same Egyptian mysteries for the people caused the exodus of the Children of Israel from the house of bondage. These mysteries brought destruction to ancient Egypt, Greece, and Rome. The same occult views produced the wars of the Crusades, of England and Scotland, of Russia, France, Britain Turkey, they are the cause of the riot, degradation, vassalage, poverty and sufferings of the masses of Europe, and cause their exodus from their house of bondage. The divine right of kings to govern wrong caused the American war, and that of Napoleon Bonaparte. The same dark views will bring ruin on every existing nation, unless that nation shall throw open their hidden sense. But, according to the predictions of the magi of Egypt, the time has arrived for the opening of those sealed truths, the time when “ knowledge was to be increased.”

“ Mystery, Babylon the Great, the mother of harlots, abominations of the earth is fallen, is fallen.”

In bringing such grave charges, however, while discussing the subject of the cause of human ill, it is necessary to explain and substantiate them by good evidence and examples.

To bring, then, man to God, to the laws of his nature, to lead him to imitate the primitive Christians in their contempt for riches, in despising this world's vain pomp, and in their utter abhorrence of shedding the blood of their fellow-men, either in peace or in war. The Church of England receives \$47,297,825 yearly, wrung from the toiling masses. This is a much larger sum than that received by all the rest of the sects of Christendom put together ; but this sum is enough to conserve moral and physical ill, and contains arguments of sufficient weight to convince the learned, the rich, their

dependants, and the barriers on dead men's shoes of false mental impressions, the divine right of kings, of the truth of the aristocratic form of society, of the fallen nature of man, of free will to determine right, with all the conditions of wrong in attendance, the power of Parliament and the crown to settle matters of opinion and make the entire body of the people, whether coming within its pale or not, pay for a religion called Christian. This, then, is the Reformation of 1688, or persecution modernized; but which has caused a rapid increase in doubt, dissent and disbelief.

Instead, however, of imparting true views of the divine order—the fixed laws of the physical and moral world, which are the will of God—the whole aim of this world's church for 200 years has been to keep the people to the same Egyptian darkness, to the Scythian law of tythes, to taxation without representation, to the government of physical not moral force, to responsibility on the side of the people and non-responsibility on the part of the law power, to the great superiority of one Christian brother's blood over that of another, to the Egyptian right of primogenitureship, to the monopoly of God's heritage to his offspring, the soil of their birth, by conquest or legal robbery, and thus retaining the masses, or, as it terms them, the “lower orders,” as vassals to the aristocracy. Such, alas! is this church militant; but any one would say “church triumphant.” Such is the church which says of Americans that they are “a Godless people,” because they rear no blood-stained “altars to the unknown God,” because they will never have a church supported and propagated by the bayonet!

But, afraid of mental light, and assured that on its approach their fanes must moulder alongside of those of the Druid and Catholic, they opposed school instruction, in order to keep the people as long as possible without knowledge, and therefore the longer without their rights as men. In this they equal the Greek, Romish and Russian Churches. Here, then, we have the cause of the extreme wealth on the one side and extreme poverty on the other, and this state necessarily becomes itself the cause of ignorance, vice, disease, burning of ricks, crime, the great number of jails, workhouse-unions, and of a mother killing her own

child to get the few shillings allowed by a burial society to which she belonged. Such is the base, the first facts on which England rests.

The government in shame has, however, of a recent date, forced on their State Church national schools, and one liberal university, that of London, where dissenters may take their degrees. At her universities of Oxford and Cambridge the students graduating must subscribe to her thirty-nine articles, and take an oath to support the crown, the Protestant religion, and oppose the Romish faith ; while the Romish bishops on being installed into office must take an oath to "persecute heretics to the death."

Even in this age and generation, this war-inspiring, fox-hunting, race-going, gambling-loving, proud, because wealthy, church awoke the fell spirit of persecution, which had been allowed to slumber, and imprisoned Richard Carlyle, a printer, in Dorchester jail for twelve years, and the "Rev." Robert Taylor for twelve months in the Fleet. Before these acts not one in a million had ever seen or read infidel writings, but no sooner did this church try her hand on a printer, than there was not one to the million who did not or might not have them in his own hands. The same was the result in France of the Romish clergy proscribing Sue's "Wandering Jew;" the whole edition being immediately bought up by the people.

To prove that the bench of "lords spiritual," who all die extremely rich, but never bequeath anything for charitable purposes, are opposed to the interests and the rights of humanity as well as the correction of old abuses, they all voted against the Reform Bill except the Bishop of Norwich.

To show, also, that there is a strong outside pressure as well as putrefaction going on within. To catch the popular breeze and avert immediate dissolution she, according to the *Times* of 11th August, 1854, alters her prayer-book in 598 different places, makes amendments and repairs in the Athanasian creed ; in baptism dispenses with making the sign of the cross, unless by request ; the words, "by baptism regenerated," are replaced by the term "regenerated," the name of priest is erased, and excommunication was spoken of by the commission, but it was too late !

Here we must close the testimony that false mental impressions, as imposed on a portion of the world, are the cause of evil, with giving in the evidence of two of her own clergy, in good standing.

The "Rev." C. Kingsley, the famed author of "Alton Locke," says, in his "Mission of the Church," that the vices of the people could alone be attributed to their poverty and ignorance, and these, again, to the wrongs and injustice they suffer at the hands of the rich; while to the latter must be assigned, by direct implication, the *responsibility* of all the social evils that prevailed to so alarming an extent."

Archdeacon Paley, also, in his political economy, attests that the laws of property, as they exist, are wrong and dangerous, causing crime and most of the evils in society.

Little as mankind may thus appear to have gained by the Reformation, yet as that event recedes in the lapse of years, it must rise in the estimation of the ages it has freed from the fell spirit of evil, as a light was then struck which must light up the entire world of the soul; and as the darkness flies, as man opens his vision on the divine order shining around and within him, so the ills of life vanish with their cause.

Luther did much in letting in some rays of daylight on the darkness of bygone ages: he nobly attacked a power which denied to man the right to reason or think, and mortally wounded the hydra; but he did not lay down the true first principles that were to bring man to the fixed laws of his being. He justly denied the right of the Pope to sell indulgences, he broached the true idea that the language of the sacred writings was to be understood figuratively and spiritually, not literally; that they consisted of highly-wrought figures of speech and sublime metaphor; that bread and wine could but be bread and wine still; and that they were signs and symbols of the things signified; these being, in the true sense, merely an occult picture of the constituents of humanity.

But he did not show who the devil, the fiends, hell, angels, spirits, witches, heretics and criminals were; nor did he even conceive that there was a divine sense, a hidden mystery, a spiritual,

not a literal rendering of the rest of the personifications of those ancient writings; who the Divinity coming in man, the Virgin Mary, Joseph; Noah, the ark and deluge; Adam, Eve, the serpent and the tree were. As sound views on these subjects, in harmony with each other, the laws of moral and physical existence, and the attributes of Divine Intelligence come to be entertained, it will be at once perceived that these all refer to mind, and are to be explained morally or spiritually to make sense; that the susceptibilities of human nature are of such a high order, so delicate and extremely tenacious, as to be the clear exponent of the quality, nature and direction of attending impressions; and that the human will necessarily takes its cue from the mind's states thus impressed.

Therefore it will be shown in the following pages, that evil is not in the nature of man but in the theory; that the will follows with the most unvarying precision the socially imposed states of mind; that it is not man but the agencies attending him that have to be corrected in order to cure mental and physical evil, and that moral, not physical, force is alone calculated to effect this great change in man's state.

Deep, then, in the moral sentiments of mankind, in there most sacred feelings and views, in every quarter of the globe, among every people and sect, we have the grand secret of this world at least relative to the cause of physical and moral ill, where least of all it could have been expected. The very means employed to set and keep mankind to right, to induct them into the path of truth, virtue, health and the general weal, have thus been made the very cause of their ignorance, dissent, intolerance, poverty, drunkenness, disease, arson, murder and war.

This is more clearly established as we come to examine the "Catholic" element as the cause of evil, whether of Rome, Greece or Russia. Without one benign principle, the social instead of the individual, the affectionate, forbearing and tolerant spirit, the peace-practice and pure life of primitive Christians, those rival churches, with a similar creed, but torn to pieces about the person of a literal not a spiritual or moral remedy, adhere to the unopened mysteries of man's redemption from evil,

and thereby totally defeat the great object. They still unphilosophically suppose that belief is in the power of the will, that it is man's nature that is evil; not the conditions under which they place him; and that he is to be set to rights by anathemas, masses in Latin or Greek, holy water, confession, penance, absolution, and "persecuting heretics to the death."

Instead of purifying the influences, of "teaching all nations," of taking "neither purse nor scrip," "loving enemies," "blessing them that curse," "doing good to them who hate," "praying for them who despitefully use and persecute," "of resisting not evil," but when "smitten on the right cheek to turn the left also," they teach the very reverse by example, they oppose the spread of knowledge, school education, and the reading of the Bible by the people, as if fully assured of the result of moral light,

In the fifth century, the general stock principle, the very last relic of the first Christians, was abrogated, and the immense, ill-gotten wealth of the once poor, humble and despised church was divided; as the first principle set out with could not be carried out on the aristocratic rule. Despotic sway could not exist when all men are brethren. Mankind have therefore to be saved from "mystery, Babylon the Great, the mother of harlots and abominations of the earth." Saved from the very means of their proposed salvation.

The hatred of the Greek and Latin "Catholic" churches to each other exceeds even that of their bitterness to heretics or infidels, whom they themselves thus naturally create. Each claims to be the only true church, out of which none can be saved; each claims to be the primitive; each to be superior to the other; and each claims to be infallible, although widely different and each changing their tactics and points of faith. For ages they have been at war, and are still cutting each other's throats to get possession of an old stable at Bethlehem, where shepherds never watched their flocks by night at the winter solstice, or Christmas, in which they hold that the Divinity coming in the virgin mind was born; a mount where none exists, on which a purely spiritual being was transfixed to a tree with iron nails in a manner that

even no semi-barbarous nation ever employed in inflicting capital punishment ; and also a cellar underground in which they assert that intelligence as it comes in the world was buried. In the figurative sense this is an undoubted truth. The Gnostics, who were the first and only learned Christians, never dreamed of a literal rendering of these divine mysteries.

But were a poet, historian, orator, legislator or philosopher of ancient Greece permitted to behold her now, he would deny his country, degraded, ignorant and perfidious as she has been made by the very same mysteries of his day being only understood and taught in the vulgar sense.

Socrates, Plato and Æschylus would now behold the mischief that has been brought on the world through resisting their true doctrine of the law of mind, which governs the human will in every possible or supposable case, according as its states have been wrought on ; and Aristotle would now be convinced that he was wrong in asserting that the will is free because events in the future are contingent, and that he had been the sole cause by the "Christian fathers" adopting his false mental impressions, of bringing on and continuing the dissensions, strife, sufferings, poverty, vice and disease, of the masses of Christendom.

The republics of Greece would not reduce to practice the true doctrine of the will, nor open the mysteries, but persecuted her sages, her "heretics" to the death, and arguing right, like the Jesuits, from false premises, made reason and logic extinguish truth and republicanism together.

After liberty had thus long been exiled from the world by false first facts, she has at length found an asylum on the "virgin" soil of America. This modern republic has opened up the political mystery of true Christianity, that all men are not only oratorically, theoretically, or theologically, but really brethren, socially free, and on an equality. Being so, they necessarily must have a degree of intelligence, virtue and honesty, some mental development and moral culture, because having a voice in making the laws which they must obey ; and because democracy can only exist by true mental impressions, absence of mystery, and the natural goodness of the people. Such

conditions, however, which are alone the strength and support of free institutions, are destruction and death to aristocracies and hierarchies. Blind subjection to ecclesiastical sway, hereditary bondage, ignorance, poverty, disease, vice and crime are indispensable to aristocratic vassalage. America, therefore, must, like Greece, either throw open the same mysteries in which moral truth has been veiled, then as now, by churches without religion, religion without Christ, and Christians without Christianity, or sink, like her, to despotic rule, mental night, and blind popular subjection!

This fact becomes more evident daily, as truth and error are now coming to close quarters. Mind, or the bayonet, must now rule the world. On every hand is heard the cry, popular subjection or popular sovereignty. On, Americans, then, in this epoch of the world's history depends the ultimate.

The down-trodden, "hereditary bondsmen" have fled from the legitimate consequences of false first principles to seek under new skies new first facts, new homes, but not free minds. Many with the mark of "mystery, Babylon" on their foreheads, with their minds undeveloped, their reason asleep, and early prejudices strong, such being the states of mind necessary to false religion and despotic rule; many marked and numbered according to caste or birth, are even ready to sell the boon of freedom, not even "for a mess of pottage," to dishonest politicians, who pander to their former nationality and religious false impressions, or ply them with liquor, and prepared at the mystic sound of a bell to erect the blood-stained sign of a persecuting church on the top of the stars and stripes.

A *secret* order of monks, the enemies of liberty, who, four years ago, put it to the vote to throw open "the mysteries," but which was carried in the negative, and who have been plotting for generations against political equality and mental freedom under the sacred name of Jesus, the moral sun (oh, shame! where is thy blush?) having been hunted out of Europe, because acting out their maxim, that "the end justifies the means," would transfer the "holy office" for the sale of indulgences for every crime except the use of reason, poison the young mind before it

comes to understanding, grant absolution for arson and murder, and reestablish the inquisition "to persecute heretics to the death" on the soil of Washington; there to enact the same scenes of carnage and blood which have deluged the old world for ages under the See of Rome. Hence the blind subjection of the masses, while it sinks them down to the lowest depths of vassalage, necessarily raises up a ruinous aristocracy.

The Spaniards brought the inquisition with them to America; it, however, could not live on the soil of the New World. But how shall the bringing on again of mental night, the revival of the dark ages, and a crusade against liberty in the western hemisphere be averted? How shall those streams of blood be stayed which have flowed through many centuries? or be kept from flowing afresh on ground sacred to mental freedom as well as political equality? Only by moral force; only by opening up the mysteries of ancient Egypt, the natural goodness of man, the necessary action of the will in every given circumstance, of belief being the result of the accident of birth, of early training, or of evidence real or seeming, therefore involuntary, and of the evil will and the act being in the attendant influences. Only by the learning of universities and divinity schools, for the first time in the annals of the world, learning to be honest to God and human nature; Americans true to themselves, to liberty and humanity; thereby creating a great light from sound first principles, that will lighten this and every land. Such, then, is the mission of American democracy to the world. America alone, of all nations of God's earth, can afford to be honest; she can afford to let God's truth and the real nature of man be known. Moral force, then, is the word, and "by this sign conquer!"

Nor could an ancient Roman standing on the banks of the Tiber be brought to believe that that was Rome; and that that Vatican was built by the sale of indulgences for, and absolving from crimes of drunkenness, robbery, incest, arson and murder, for all except the crime of seeking truth; by stultifying the intellect and destroying the soul's emotions, by bleeding and weeping pictures of the Virgin, or by Christ's coat found at Tunis!

But what would he say or think when informed that an old

ecclesiastic claimed infallibility, an attribute of God alone ; and also demanded soul-allegiance of all God's creatures, because "Heir-at law to Deity, to Divine Intelligence, "Sun of Righteousness," "Prince of Peace," "whose kingdom is not of this world," and whose reign "cometh not with observation," being entirely mental. The Emperor of China is only brother to the sun and uncle to the moon.

Would a Cicero, a Cæsar, or a Cato not exclaim, "infallible idiot of Catholic or universal idiots, wholly unfit for freedom or republican government, because persisting," in *secula seculorum*, "to a literal reading of signs and symbols, a false interpretation of purely spiritual truth hidden under tropes and metaphors, but known to us all who were initiated into the mysteries of ancient Egypt, Greece and Rome !"

Here, then, are strong grounds on which to rest the fact that evil is not in, nor natural to man, but in the soul-murdering, body-torturing system.

Human infallibility cited Galileo to appear before the "holy office," placed him in a dark cell, so that he could not see that sun nor those heavenly orbs revolving around him, among whom he dared to affirm this earth was one ; made him repeat "the seven penitential psalms daily," and to swear on his bended knees that this earth did not move, against his inmost convictions. Human infallibility took more than 200 years to find out that it was wrong, and acknowledge the true motions ! How long, oh ! how long, will it require to admit the true motions of the world of the soul ?

Human infallibility kindled the flames of Smithfield under the false impression that belief was in the power of the will ; erected the inquisition, by which Spain was reduced from thirty to thirteen millions of inhabitants ; issued a *bull* in the fifteenth century for the burning of witches, and did burn 100,000 aged females ; sold indulgences for every crime except heresy ; sold bulls of composition to keep another's property when stolen ; inflicted penalties on those who dared to dispute the Aristotlean philosophy of mental as well as physical nature ; perpetrated the massacre of St. Bartholomew ; reared the Bastile of France ;

kept back the art of printing ; kept up the spirit of intolerance ; issued a bull for the abolition of negro slavery, but never sought to free the white slave ; advised Charles X to put down the press ; would not allow the Parisians to have a reform "bread-and-wine" dinner ; and put a French Republic and the press under a worse despotism than France or any other nation ever endured by a "darling son" of human infallibility.

Let, therefore, Americans, whether by birth, adoption, or principle, the world over, the friends of man, of order, of peace practice and of political equality, of the democratic form of society, enemies of aristocratic wrong, oppression and moral falsehoods, unite in one grand public opinion, based on the laws of man's true nature and the disclosure of the still hidden sense of genuine Christianity, as well as popular sovereignty—employ only moral suasion, set the anti-mystic press in motion, flood every land, sea and island with mental freedom tracts, then "many will run to and fro, and knowledge will be increased."

To prove further, if any more evidence were wanting, that evil is the formation of the dark hour of the existence of the race, of reading false the divine order, of denying that there is any fixed law guiding the will, of taking ancient literature in a literal sense, and supposing that ill exists not in the conditions but in the man, is shown in the fact that as these come to be removed, evil in the same ratio is diminished. In the State of Maine, and many other States of the Union, "infallible" drunkards have "turned from the error of their ways." 300,000 Sons of Temperance, by simply altering public sentiment, and changing the conditions attending the inebriate, and over which he had no control, have cheated the workhouses, insane hospitals, criminal law courts, jails, penitentiaries, gibbets and the grave out of their "legal" prey.

Not only do "infallible" Catholic impressions, once made on the human mind, close up every avenue to true views of the divine order, but, by destroying all self-reliance, and leading the mind to trust in the power of charms, penances and guardian angels, making the sign of the cross, counting beads and wearing crucifixes, fill the workhouse-unions, brothels, recorders' courts,

and crowd the gallows. Among those arrested for crime, false swearing, drunkenness, fighting and disturbing the peace in all large cities, as New York, Dublin, Liverpool, Glasgow or London, not one in fifty knows the marks in a book, and ninety-nine in every hundred make the "cross" his or her mark in signing their names; but they all know their "Hail, Mary!" (mystery.) In the United States there are eight foreign criminals to one native; and eight foreign paupers receiving aid to one native, in proportion to the number of each.

Moreover, the Irish race are naturally as kind, hospitable, generous, brave and disinterested, hard-working and good at heart as the Scotch race: they live under the same government, and prior to the Reformation the Scotch were Catholic and as uneducated. But behold now the vast difference in the criminal statistics of the two countries, as given in the *New Orleans Creole* :

Scotland.—Assassinations,	-	1	to every 400,000 inhabitants.
Homicides,	- - -	1	" 266,000 "
Thefts,	- - - -	1	" 63,340 "
Ireland.—Assassinations,	-	1	" 107,000 "
Homicides,	- - -	1	" 46,000 "
Thefts,	- - - -	1	" 19,000 "

Thus homicides are six times more numerous in Ireland than Scotland, assassinations four times, and thefts three to four times

Condemnations to death (1804 to 1811)—Scotland, 1 in 257,000 inhabitants; Ireland, 1 in 52,900. The condemnations to death in Ireland are ten times more numerous than in Scotland, and executions three times; hence, in Scotland one individual is condemned to death in 235 convicted of crime; in Ireland one individual is condemned to death in 49 convicted of crime.

Executions (average from 1831 to 1835)—Scotland, one in 610,000 inhabitants; Ireland, one in 221,000 inhabitants.

To show, also, that evil is not in the man but in the elements imposed on the mind, the Irish Quaker, so called in derision by modern Christians, because they wait in peace for "the inspiration of the Almighty which giveth understanding," who quietly suffer, like primitive Christians, the despoiling of their goods by

an act-of-parliament religion, and who never will, on any condition, take up arms to shed their brother's blood, relying solely on the coming power and victory of moral force, pay no priest to grant them absolution for crimes they prefer not to commit, or to keep them in mental darkness and wedded to evil by going through forms, rites, ceremonies and masses in Latin.

Contrasted with these Quaker Irish, we find the Catholic and Protestant Irish composing two-thirds of the British butchers of man called "the army," who neither can read nor write, and if they ever take the pledge to be sober, never keep it. This is the physical force which propagates modern Christianity by the bayonet, rum and opium in India and China, and forms the dead weight to keep down liberty at home.

But we must here close the evidence against the Catholic element of evil with that of the "Rev." M. H. Seymour, who, in his report, as given in the *Liverpool Courier*, furnishes a startling test of the agency of false mental impressions in the creation of evil, according to the different shades of opinion in different countries.

Dividing the population by the number of murders annually, the result of his inquiries is, in

Scotland	2	murders to the million of inhabitants.
England.....	4	" "
Ireland.....	19	" "
Belgium.....	18	" "
Sardinia.....	20	" "
Bavaria.. ..	30	" "
France.....	31	" "
Austria.....	36	" "
Tuscany.....	42	" "
Lombardy.. ..	45	" "
Sicily	90	" "
Papal States.....	100	" "
Naples	200	" "

The doctrine, then, of mental impressions as acting on the will gives us the key to the mystery of the cause of evil; proves that in all countries, as well as "Catholic," the susceptibilities of mind are such that it is absolutely impossible for it to resist illusions made on it since the hour it first saw the light of day,

any more than if truth had been presented for its reception ; and establishes the fact, that as the instincts are drilled into virtue, the intellect illuminated by known truth, the reason called into play, and the moral emotions cultivated, crime, vice, sickness and poverty disappear.

We now come to see that human actions, obliquity and disease, truth, health and virtue, are governed by fixed laws, and that the darker and more false the mental states are kept, the darker and blacker the acts. Who, then, are the real murderers ?

In America, although decidedly Protestant, and less bitter and intolerant against dissent ; although reason is not heresy ; and although some of her churches have gone ahead so far as to see that a literal reading of sacred truth is untenable, leading to never-ending dispute, an endless variety of rival sects, and that, according to the moral economy, the victim of a false state of society will not be consigned to an eternity of objectless discipline : yet concerning a remedy for human ill, the means by which humanity is to be delivered from sin, misery and sorrow, of the real nature of man, the law of belief, the necessary action of the will and the influence of attending conditions, they prefer man-made creeds to God-made laws, know as much of the true science of human nature as South Sea Islanders, are walking still in the dark, still "in the gall of bitterness and bonds of iniquity."

Calvin justly saw in mystic truth that freedom of will had no share in man's deliverance from evil, but he did not see that "men were as trees walking," or that such a philosophical error had no relation in forming human action except as an illusion leading to the production of human misery and suffering : consequently he had his bosom friend Servetus burnt at the stake by disclosing private correspondence on polemical divinity, although this same Servetus was the first who broached the idea of the circulation of the blood, which was afterwards discovered by Harvey. Truth, however, had to come in the world through suffering.

Edwards, America's greatest theologian, nobly contends for the true doctrine of the will in man's restoration, but confines it to the mystic sense, to the divine decrees, and to scenes beyond the grave. Hence, in as far as this truth relates to human phe-

nomena he is not nearer to the glorious consequences flowing from it than the Brahmins of India or a Mahometan mufti. They hold that all things are pre-ordered, but fall short in perceiving, like modern theologians, that man's province is to work according to the fixed laws and to use the means for the attainment of the end, leaving the divine decrees and first causes to the Supreme Ruler; and fail to perceive that as man comes to square his thoughts, language and action with the fixed law of the human will, in the same ratio will the world be saved.

It is, therefore, not religion that man disbelieves, doubts, or rejects, or the world despises, but the want of it. The world's teachers have never understood it themselves, and hence have failed to make it intelligible to others—failed to make it the means of man's redemption from evil. Hence Dwight's "body of Divinity" is a body without a soul.

Although boasting of Bible light, yet even to Protestants it is still a "sealed book;" they "know not what manner of spirit they are of;" although under the impress that they worship the Divine Ruler, yet they are falling down before an idol of their divinity schools, of their own imagination, of ancient Egypt, Chaldea, Judea, Greece and Rome, and which idol, because not the Divine soul of the universe, caused the misery, war, and final overthrow of those countries, is working all the evil at the present, and will bring on the ruin and overthrow of every modern nation. Hence they are always going to be, but never blessed; they are lashed hands and feet, interests, instincts, intellect and moral feeling to the car of the European Juggernaut, which crushes yearly its thousands in debt, penury, disease, war and death; still "laying up treasures where thieves break through and steal," still tied to the aristocratic form of religion and social practice, at war with truth as with genuine Christianity, which is a peace democracy, a republic in deed and in truth, a heaven on earth.

For nearly 200 years they have been teaching for divinity what they know not themselves, never can explain, understand, or agree in any more than the "infallible" councils of the Churches of Greece or Rome, or render efficient for the end pro-

posed, and are thereby making yearly more infidels than the writings of Paine or Voltaire. They have never as yet ceased to libel God's highest work, the human soul, even an admitted portion of Divinity; nor ceased to abuse persons who cannot see with their spectacles; never ceased to pray to God to alter the fixed laws of mind, to violate the eternal laws of order throughout the universe, rather than that they would bestir themselves to fall in with the moral economy, or even strive to know what that economy is. They are therefore wedded to their idols, are weeping over the effects and shutting their eyes to the causes, and daily copying European ethics and manners, the very antipodes of Christianity.

To prove that they are mistaken about the mode and means of human restoration, nor know "the mystery which has been hid from the foundations of the world," truth in unity has not been made to appear, physical as well as moral evil is still evolved out of the laws of good, and made to prevail in this as in other countries, dissent, ignorance, fanaticism, destitution, vice, disease, insanity and crime are in the ascendant, taxation and corporate debts are coming on apace, the elements of foreign and even civil war are busy at work, workhouses, houses of refuge, hospitals and asylums are daily becoming more in demand, and jails, penitentiaries and gibbets are filling up fast for a new country. The police are coming into fashion à la Europe, and a standing army will soon be wanted. According to Livingston's Law Register for 1852, the Christians of these United States pay thirty-six millions of dollars to twenty-five thousand lawyers, besides costs of court; while the Jews settle their affairs by a reference to their Rabbis, without costing them a cent. If all "these things are done in the green tree, what will be done in the dry?"

As it cannot be for a moment admitted that the means and laws placed at man's disposal by Divine wisdom are not adequate to accomplish the end, it is therefore certain that those ills exist in and are rampant from the undetected load of error in the moral impressions still held sacred. Instead, then, of dreaming about a change in man's nature, and invoking the Divinity to alter the laws of the universe at their dictation, those ills must

alone be got over and exterminated by opening up those sealed truths, changing their own ideas, purifying the conditions, and invoking themselves to form their views and actions in agreement with those laws. In the physical and moral world, the Divinity and all things stand ready at any moment to receive the wanderer as soon as he will accept the terms.

The knowledge of a cause is half a cure. It is therefore necessary to see and be fully conversant with the true origin of the ills and frailties hitherto deemed, on the long received first facts, inseparable from human nature. We have thus tracked evil by its footprints in blood up to its lair in the dark dens of false reasoning and theory; and not to the haunts of vice, the cabins of penury, or to humanity in rags, filth, disease and untaught ignorance. The great battle of the human race assumes now the character of a war of first principles against learned ignorance and mere assumption. By the human understanding being able to settle in this century the grounds of a system of moral truth, man, the world over, will be saved ages of evil and physical force. Even "this generation shall not pass away until all things are fulfilled."

But if the soul of man is naturally good, an emanation from, and lives, moves, and has its being in the Divinity, how comes it that that soul is prone to evil and the body liable at every moment to sickness, disease and death? The answer is plain and simple. From false mental impressions, the mistakes of the philosopher, the unopened mysteries of sacred truth, religion run mad, and aristocracy triumphant.

~~we~~ We now, therefore, have to state briefly how these become the cause, and how the cause works in the production of physical and moral evil.

All the forces in man are balanced fair by a hand and an intelligence whom none can doubt or deny, except those who have studied God and man on the Egyptian model for the vulgar masses. There are in man no bad qualities, conflicting principles, evil propensities, or sickly tendencies apart from social impost or given habits. There are not too many or too few mental or bodily functions; there is not too much, any very high, low,

bad, or "royal" blood; nor is there too little or too large a share of electric fluid to act on the nerves at the bidding of the will, in order to control the muscles and set in motion the wonderful mechanism of the body. All are needed to enable the individual to desire, to seek and attain well-being, as well as the preservation and happiness of the race. If any of these are wrong, then the Divine Author must be at fault, not man.

But it is the derangement, misdirection, and abuse of the instinctive powers, the knowledge faculties, the virtuous emotions and vital forces, by conventional error and wrong motives, which bring on and conserve Egyptian darkness, and thus cause vice, disease and crime. When, then, a false impress is made on the mind, the highest, most susceptible, and most tenacious powers are the first to be affected. The lower or animal powers are roused to action, and chiefly exercised; while the intellectual and moral are either put to sleep or subverted. Great excitement then takes place, and the mind is thrown out of balance by the ascendancy of the inferior, and subserviency to them, of the superior. In this state the mind sees things inverted, the reverse of the truth, things not to be seen, which neither have nor can have an existence in the sense contended for. While, however, the mind is laboring under the counterfeit idea, the illusion appears as if it actually existed, that it really sees it, as in cases of delirium tremens, hypochondria, or lunacy, and therefore is led to act accordingly.

Reason, conscientiousness and kind feeling are paralyzed. The mind says to itself, unconscious of the true nature and tendency of action, with Milton's devil, "evil be thou my good." As the storm rages within, blind passion usurps the reins, wrong is taken for right, the mental powers are hurried on without being allowed time to think that there is another side to the question, or that another view might be better. The mind is now made up, the will then acts on the electricity of the nerves, the nerves contract the muscles, the muscles set the bodily functions in motion, and an evil action is produced to work its way in effecting individual and social misery. Such, then, is the birth of moral evil.

This state or habit of soul is indexed by the countenance, the

eye, the brow, the mouth, voice, and even gait. The physiognomy takes the aspect of the animal whose characteristic is indulged in by the mind. Blind subjection to human "infallibility" or aristocracy gives the outline of the sheep; avarice the Israelitish outline of the goat; cunning, the fox; drunkenness, the sow; rage, the lion; fighting, the bull; murder, the tiger, &c.

To make matters worse, and drive a fearful trade in human woe by keeping out the light and retaining wrong influences, society, under an impression equally false and fatal, supposes that man is capable of willing a different or a better act at the time, the induced states of his mind and external causes being the same; consequently, to effect a cure of a moral disease, he is assailed and held to answer for acting as he does, when it is thus rendered physically and morally impossible for him, laboring under socially imposed error, mental disease, wrong direction and habitudes, (a state of mind certainly not his fault but his misfortune,) to have done otherwise. Instead, therefore, of looking, like the good Samaritan, on him as having fallen among thieves, "the priest and the Levite pass him by on the other side;" instead of viewing him as only a fit subject for the keenest sympathy, in the same way as laboring under bodily disease, requiring kind treatment to bring about a change in his mind's states, and effect a cure by an alteration in attending agency, "he is taken from prison and from judgment," "led as a lamb to the slaughter," made the scapegoat of the errors, neglect, short-comings and sins of the community, and is sacrificed on the altar of a false state of associated man, an ignorant victim of the wrong theory of divinity schools! It is thus made expedient that "one should die for the people."

At this door, then, in the invisible or soul's world, all the furies rush in, curse the visible, and render this fair earth a pandemonium.

Having made this breach in the moral world, the whole spawn of non-productive laborers enter, first begging the truth of their organic principles, that man is naturally bad, that action and belief are in the power of the will, that he could not be brought to allow the fruits of the earth to ripen, to have a due regard to

life and property, to respect the rights of industry, nor be stimulated to labor except by actual want. They then beg to be permitted to set mankind to rights by teaching the still occult science of moral truth in the ancient form of hieroglyphics, so that they have ears but hear not; eyes they have but see not things as they really are; they go for a half or a whole century regularly to church but at the end know just as much as when they entered; those who can read cannot perceive the true sense of the figurative style of Egyptian writings; "neither can they understand the things that belong to their peace, until they are for ever hid from their eyes."

When, however, they have obtained the unsuspecting confidence of the people—when they have become firmly seated in the general mind, and taught it to believe that it is impossible in the nature of things to do without them, or to exist in any degree of order without their still unexplained views, then their mendicant petitions are changed to the most extravagant demands. Those bubbles of the hour of darkness toil not, neither do they spin; they monopolise the natural homes of God's offspring, eat up their substance, "fare sumptuously every day," and "load men with burdens grievous to be borne, which they themselves touch not with one of their fingers."

For the defence of this state of affairs, the aristocrat and hierarchy, aware of the absence of all moral force, rely on the blind submission of the ignorant to mystery, of the interested to means of enriching themselves, but more particularly on the police, military, lawyers, judges, hangmen, demons, angels, witches, evil spirits, criminals and fanatics.

In their train follow the spectres of intolerance, want of self-reliance, poverty, vice, pestilence, famine, war and crime, the ruin of families, communities, cities and nations. In every age and clime their presence is marked by God's earth being studded with barracks, law-courts, jails and gibbets, St. Giles' and Five Points, houses of refuge, workhouses, hospitals and asylums.

On an altar reared to a mistaken God, they thus sacrifice intelligence coming in humanity afresh, and put (him) it to an open shame; they people God's universe and man's head with unreal

evil beings, and earth with their real victims. From the sacred desk they still proclaim the earth, air and sea in the day time, but more particularly at night, to be filled with an actual, a personal devil, angels, fiends, ghosts, &c.

Even after the voluntary and involuntary powers are tired out by pain, sorrow and suffering, and at length seek rest in a change of form, after the body has returned to the bosom of mother earth, and "the soul to God who gave it," they attempt to draw aside the curtain of that "bourne from whence no traveller returns," and depict in lurid flames, the chains of adamant and the bottomless pit of this free-will doctrine.

Moral evil, therefore, originates in false views of truth. The best proof of this is the unblest condition of man in those countries longest under their rule; and where they have had all their own way for centuries. Man's course of action depends on the states of his mind, which necessarily make up the will, and those states themselves are again made up by the world's impression on them.

Throughout the unhappy past, the man who would rise in the world has been led to look with hope and seek the bliss of being, the happy balance of the mind's powers, in the misery, ignorance, poverty, degradation, vice and crime of the masses, and, on these grounds thus brought on, to deny them the conditions to health and virtue; then to accuse and punish them for being made evil. Under the bewitchments of wealth, power, fame, military glory, rank and pleasure, happiness has eluded his utmost search. Even vice and crime have charms to the lower stages of mentality. But never can the mind find rest, the body health, communities prosperity, nor society peace under the theory of a free will, the Gospel kept a mystery, Catholic confessionals, or on aristocratic first principles!

Not only do illusory ideas, thus imposed, invert and misdirect the mind's powers, so that it necessarily determines wrong and chooses evil in mistake for good; but by the perturbation and confiction of the laws which those powers must obey, the unnatural state into which it is thrown, and the unruly passions under which it labors, and which gradually become worse from habit,

the electricity of the system is forced out of the health equilibrium, the blood is arrested in its timely circuit to the lungs, there to receive the oxygen and electricity of the atmosphere, which keeps it from putrefaction. The electric fluid then forsakes the feet, hands and skin, and makes for its home in the brain, the blood hastens after, and the excess of both settles down on the weakest organ. This part immediately becomes diseased, and pain is then and there born into the world. Even without any external physical cause bodily evil is thus engendered.

While the mind is denied true views of things, through the world's false system, it is and must be restless, dissatisfied with itself, with every one and every thing; even it murmurs at the divine order and the welfare of others. In this predicament the individual complains of cold, heat, of wet, dry; chides and finds fault, until sickness fastens on the part least able to resist, and disease is produced without knowing how.

Not only have false ideas slaughtered thousands in war through every age; in law legally murdered hundred of thousands for being just what they were made; and in what was passed off at the time for religion ten thousand times ten thousand. But millions closed their eyes on this world because their mental powers were never brought to a balance; they were therefore unable to see that everything is for the best, "that a sparrow falleth not to the ground without their heavenly Father," and that human ill is only destined to bring on the moral day. Unable to support the common load of humanity, evil tidings, disappointments, excessive toil, misfortunes, ingratitude, anxiety, sorrow, melancholy, fanaticism, or supposed spirit intercourse, pressed heavily on their souls, the vital forces are arrested, disease quickly sets in, and, like as to the lamma of Thibet when ill-treated, death comes to their relief.

When the head is the feeblest organ, then the undue proportion of the nervous fluid and blood thus called there causes monomania, vertigo, fits, and even insanity, according to the degree of virulence in the conditions. But if the head is able to resist this combined action, then the heart is assailed, and if it is found to be the weaker, then a disease of the heart ensues. If the

heart can ward it off, then the liver is attacked, and the liver complaint is brought on. Should the liver stand the ordeal, then the lungs are taken ; this is consumption. If, however, the lungs are sound and strong, those vital forces make for the stomach ; here they create dyspepsia.

But when the false mental impression causes the electric fluid, to fall back of a sudden on the stomach and bowels, from being driven from the feet and surface, the pores of the skin are closed the arterial and venous blood and the other fluids retreat internally, large secretions follow ; fever and inflammation take place in the alimentary canal, thereby increasing the obstruction in the circulation and debility in the system. Fearful cramps, convulsions and discharges follow, the whole body, with its covering, the skin, seems to cave in—it is the cholera morbus.

When, however, this fluid is disturbed from wrong emotions, as passion, fear and excitement of mind, proceeding from false ideas, in a climate and at a season of the year when carbonic and ammoniacal gases exist in abundance in the atmosphere, the body is rendered negative to surrounding sickly conditions, the blood is deprived of the necessary supply of oxygen, pain in the head, back and limbs are felt. This is followed by an engorgement of the gastro-intestinal mucous membrane, the liver, spleen, kidneys and brain, a slow circulation of altered blood, and an arrest of all the important secretions, with a tendency to crisis by hemorrhage and black vomit. It is yellow fever. Fever and ague, and other fevers, dysentery, inflammation, pleurisy, spinal affection, disease of the joints, bones, &c., flow from, or are in like manner caused by erroneous notions of moral truth, imposed by the world teachers.

Those diseases arising from false mental impressions are brought on by that half or portion of the electric fluid under the command of the will, as the mind's states come to be affected, and as such admit of the best mode of cure, that of prevention. But if once produced, the vital force has to be brought to the health balance in effecting a remedy. Besides those causes of disease, there are others originating in physical or injurious external impressions, and are produced by the other half of the

electric fluid, over which the mind has no direct control. They are therefore said to be involuntary. The physical origin of disease is, in like manner, whatever affects the body, so as to throw the electric fluid out of the equilibrium necessary to health. Hence by knowing and avoiding the exciting causes which act on the bodily states so as to bring on sickness, we can act indirectly in order to ward off those agencies, or to find a remedy in restoring the natural equilibrium.

Instead, then, of the Divinity afflicting mankind with infirmities and mental and bodily ailments, it is man alone, who by clinging to moral fallacies, and by living in direct opposition to the divine laws written on his nature by a kind, benevolent, and infinitely wise Father, brings on and propagates those ills.

Among those external causes or physical impressions which disturb the health-power, as man by his action may determine, may be enumerated that of eating unwholesome, or too much of even wholesome food, being deprived of the necessary sustenance, or partaking of the adulterated articles of commerce, drinking spirituous liquors, want of regular exercise, pure air and bathing. Sudden change or exposure to a cold and damp atmosphere, lying or falling asleep on the ground, sitting with the back to a current of air when perspiring, a cold seat, a drink of very cold water when warm, the head uncovered under a hot sun, bathing when heated, change of climate, living in a low and swampy locality, or on the side of a street or mountain not visited by the sun's rays, may all impel the life fluid from the extremities and surface of the body, the blood retreating with it, and by settling on the weakest organ induce disease, the same as when under mental illusions. Smoking, or even drinking strong tea, in time may produce paralysis.

Being born of parents, also, who are blood relations, or of those who either or both are inebriates, or living in violation of the laws of health or virtue. It takes three generations of one or other of the parents living in the practice of vice to confirm a disease in a family; and it requires three generations of those marrying healthy persons and living in the observance of those laws to work a disease out.

Disease is thus proved incontestibly not to be natural to man any more than to plants or the lower animals, but forms the exception ; that it arises from the imposed derangement of the nature, and that there exists a power in nature herself to react and restore the vital stream to healthy action. Even all that is effected in allaying suffering and bringing about a cure is effected through a strong belief, the chemical action of medicine on the involuntary powers, and an absolute will in assisting nature to establish the true or natural state of the system.

Disease is therefore no more native to the body than false ideas are native to the mind ; nor are afflictions from God but of and from man. Pain of mind is generated by an order of society reared on false first facts, or a poisoned moral atmosphere, through which the mental powers are never brought or allowed to come to the true or natural balance ; and pain of the body is caused by the negative electricity attracting the blood to the impaired organ, thereby bringing on inflammation ; or it is incurred by positive electricity repelling the blood from the organ, which, although equally severe, is never attended by inflammation ; or it is evolved through a union of the two states of the electric force, then it is felt as a strong burning sensation.

Evil, then, is nothing more or less than error in theory, a phantom, or "the devil," of which humanity is made the exponent ; or as it expresses its state in feeling, look, language and action, and as such, is curable. Goodness, health, sight to the blind, hearing to the deaf, the opening of the prison doors to them that are bound, but Intelligence coming in the world, born of the virgin mind through suffering ; Deity expressed in feeling, look, language and action, "God manifest in the flesh."

The united efforts of all epochs of the world, sects and nations have been directed towards the solving of this mystery of evil, and finding a remedy for the ills of life. How they have succeeded is still written in blood. Human ill never can be cured by physical force, but by the rise of the true moral sun. Even a drop of cold water, or "clay of spittle," aided by the power of belief and an absolute will, may work miracles in healing "all manner of diseases."

Theories, creeds, systems, literal readings and governments of physical force have long been tried and failed. With thrice the expenditure, three times the misery, and three times the force they must fail. The war of first principles waxes every day thicker and hotter : it is the battle between the supposed order of man and the eternal order of God. Which shall triumph cannot any longer be a matter of doubt. The question is now reduced to the direct ratio of days. What nation, amidst the wreck of dynasties, will suspend its minor differences, and “bury the hatchet,” until the victory is proclaimed on the side of long-hidden truth, open “the mysteries hid from the foundation of the world,” and only for once—for the first time in the authentic history of our globe, try moral force? What country shall first obtain the true response from the soul of man?

Human hope, man’s last breath, his dying sigh and the sacred oracles translated, point to suffering humanity, and say, “Behold the man,” the true or spiritual “lamb of God, which taketh away the sins of the world.” Then “there shall be no more death (moral), neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.”

CHAPTER II.

THAT MAN HAS NOT ARRIVED AT HIS TRUE STATE.

Every form of life is endowed with faculties suited to its nature and wonderfully adapted to procure its well-being. It is evidently placed by an unerring, although unseen hand in the very locality and surrounded by the very elements required for its existence and thrift. Its susceptibilities and properties are adjusted with consummate skill to the climate and mode of life. It has but to reach forth and partake of the enjoyment thus placed within its reach.

That every form of life attains its true state, its acme in the scale of being, is equally apparent; except the head of organized existence. With capabilities and a nature of a far higher order—with characteristics marking him out as designed for some great end—with the accumulated observation and experience of past ages before him—he is still unblessed!

It cannot be deemed possible that the Power which “tempers the wind to the shorn lamb,” has bestowed such rare gifts only to make him the most diseased, vicious and unhappy of all that lives; only to add poignancy to misery; to make him feel his distress, and to blindfold his eyes to any and every means of deliverance. Rather is it not certain that such a state is but his first unfolding, his abasement prior to his rise?

There is evidently something on his part to be performed, some pre-requisite left for him to supply by the force of his inherent mental power. Here there is an “if”—if he could but see—only get once a glimpse of things as they are in themselves, behold himself apart from agencies made a portion of his being from the association of ideas in the mind; if it could be said of him, “and there fell from his eyes, as it had been scales,” then he could gain his true place in the scale of happy being, and make good his enlargement from conventional illusion.

From the disagreement of man's state with his nature, the disparity between his hopes and the reality, the confliction of those wise and beneficent rules of action in his conformation and the unintellectual and sorry figure he has been made to exhibit in the part, it is indisputable that his moral guides have made a false start, have set out wrong. Bitter dissent, resistance and blood, tears and suffering have marked every foot of the way. We therefore have never had a fair representation of the reality—never as yet seen man; but only a grotesque anomaly, a poor, infatuated caricature, playing many parts, but never appearing in his own; a mere embodiment of ancient opinion.

Had the authors of this pitiable state of human life, this tragic farce of man, ever guessed anything near the truth, had they ever caught a just view of the divine laws which guide the motions of the world of the soul, in like manner as the naturalist has at length obtained of the true motions of external nature, then man might have been enabled to appear in *propria persona*. Had they considered him apart from the occasional qualities which he could not help contracting from proximity to their cause, taken the Gospel view of his nature divested of mystery, or studied man as he is in himself, then we might have had some just idea of the original, of this admitted master-piece of Creative Power, this epitome, this wonder of the universe!

As it is, however, little else has been allowed to appear on the stage except a frightful phantom of scholastic imagination and failure. Hence it comes, that by admitting the first principles of the world's teachers as true, which are neither self-evident nor can be proved, but which are evidently self-contradictory, human frailty, ailments and degeneracy seem indigenous, and social disorder to be incurable. But the moment we come to look on the other and bright side of this momentous question, take a daylight view of this walking miracle of sensation and thought, we are induced to believe that they may have been mistaken, rather than conclude that Divine Power should have produced a monster, and wisdom infinite should be found at fault.

Can there, then, be no other reason assigned for the divided and deranged state and unhappy condition of mortals than that

a philosopher, the founder of the peripatetic sect many hundred years since, said so and so relative to the laws of mind ; or that the "Christian fathers" took their notions of the human soul from him, a pagan Greek, an aristocratic pedagogue, the recreant disciple of such philosophers as Socrates and Plato ? None whatever.

As the laborers in this most important field cannot therefore claim any exemption from the errors common to the early stages of science, the ideas and state of man not being nearer even yet to an agreement with his nature, wrong conceptions of great magnitude being constantly found out, no system or doctrine settled, nor the system ever having worked well, it must be admitted that the truth of his abstractions has not been made to appear.

Are mankind divided in moral sentiment, at strife, and even war among themselves ? Do not the worst forms of human sacrifices, heathenish ignorance, bad culture, beggary, prostitution, disease and crime hold their levee night and day in sight of the palace ; within the sound of the bells, and even within the shadow of the temple ; the purlieus of the university and the precincts of law ; aye, even at the gallows foot ? Are the sword and the spear not yet transformed into the implements of husbandry ; nor fierce animal natures dwelling in peace and affection with the tame and gentle ; nor yet peace on earth or good will towards man ?

As the states of mankind, of the same race and nature, are found to vary precisely as the agencies brought to bear on them, or as those states come near to the fixed laws, it is therefore placed beyond a doubt that the world's evil state is the sole work of the "fathers," through their adoption of the false organic views of the Stagirite, instead of the first facts and theory of the Gospel opened. For proof of this it may be instanced that in Europe, a nation with thirty millions of people, a state church, a shackled press and aristocratic views of man, requires some hundreds of thousands of a standing force, while in these United States, with about the same number, without a state paid church, with a free press and democratic principles, every freeman's bared breast is a standing force. Therefore no other standing

army is required, unless the same learned fallacies shall spread their frightful contagion in the western hemisphere.

Man is, therefore, just so far from his true state as he is from goodness and well-being, good will, agreement and health; and his first principles just so far from truth.

Instead, then, of man being the vestige of a fall, we find only that the wrecks of a mistaken, of a fallen system have left deep marks on his soul. No! his nature still retains its original metal. He is ever as true as steel to the impressions awoke within. That he is always as the conditions brought to bear on him is written in letters of his blood in every clime and on every sea.

Nearly three hundred years ago men of mind got tired and disgusted with the mere authority of names, old traditions, and only studying nature in the closet or cloister, threw aside the syllogistic art, then viewed as the only inlet to knowledge, discarded the assumptions of the schools of learning relative to physical science, adopted the inductive mode of rising from particular facts to the theory, and behold the result! The aspect of external nature has been entirely changed, the peripatetic theory exploded, the masses have been initiated into the mysteries of physical science, miracles have been performed, great physical advantages have been obtained, and the earth itself has put on an entirely different appearance. All seems changed except the waywardness and wretchedness of man.

CHAPTER III.

THE ACTUAL AND VISIBLE WORLD OF HUMAN LIFE THE FAC-SIMILE OF THE IDEAL.

As man thinks so is he. In the ratio that he recedes from the established order, he in the same degree partakes of the fruit of his temerity; and as he nears that order he in the same proportion purchases immunity from every evil and brings down heaven's choicest blessings on his head. His mind's conceptions of that order, however, are made up of not what is, but what appears to him true. In this grave truth we have the whole secret of his unblest state and also the mystery of his enlargement.

But it is not by the exercise of one faculty alone, nor even to the combined action of the whole of his powers together, that he can ever attain to just views of the fixed order. It is not by drawing on another world to correct the errors of this, as such a cure is worse than the disease; and besides every department of universal being is governed by laws belonging to or within itself. His rise, therefore, to the true sphere of his nature, the correction of his ideal vision is therefore through the accumulated experience and observation, the sufferings and death of those of his species who have lived before and traveled the same journey.

The sense of sight does not give us the idea of distance; nor could we tell whether objects are within or without us unless informed of their true locality by the sense of touch, and even then we have to acquire the habit of referring them to an external world. Our first conceptions of the motions of the sun and stars are the reverse of the truth. The banks of a stream appear to be moving rapidly up while it is ourselves that are sailing down. The movements of human beings, also, seem to be under individual direction, and as arising primarily from their own will and nature. It is therefore the province of the other senses, reflec-

tion and continued observation, to correct the false ideal thus prematurely formed.

Nevertheless, mankind may receive as true, long retain, and "thrust themselves through with many sorrows," by holding on to like illusions of mind. All ages of the world, nations, and people form their visible state out of the ideal. The actual world is in this way a correct daguerreotype of the invisible state of their souls. If, then, the world of life and sensation is overrun with ills, the world of mind is overgrown with weeds, the sun of the soul is under a dark cloud, and frightful images of nothing are flitting about in man's bewildered imagination. Those extraneous impressions, unknown and unrecognized in God's world, are inflicting all the ills that flesh seems heir to. The cure has therefore to be sought in their correction; not through addressing the fears and feelings by imposing additional sufferings, distant terrors or physical agencies acting on a moral nature.

First impressions, or the early ideal, have been universally mere hypothesis, which time and experience have to correct. The world's learning, therefore, is very aptly compared to a serpent; truth as it is born of the virgin mind is sublimely expressed as the Divinity coming on the earth to redeem man from the power of error and every evil; and another world refers solely to the altered state of human life this side the grave by the rise of mental illumination.

To the conception of the moral reasoner, "the issues of life" are therefore due. To the ideal vision he has formed of human nature, not as it is in itself but as he interprets it, are to be referred the varied states of the general mind, and consequently all human phenomena. If the actual world of life is torn by sectarian dissent, attended by diseased or depraved action, it follows that it is his elements that are false—his antecedents that are the causes of such penicious consequents. He however puts in a plea that he is laboring under fearful odds both in the visible and invisible; that to the innate depravity of an *admitted* emanation from the Divine Mind are added satanic influences.

But the republics of Greece, prior to the subversion of liberty, conceived a far more consistent and superior ideal view of man.

Instead of libelling the human soul and thwarting nature, they cultivated the being called man both physically and mentally. Nor did they fail in producing such perfect models of physical symmetry, as well as of such intellectual greatness, as no nation has since produced. They fell because they could see no further into the pure ideal.

To the plea, then, of natural obliquity or supernatural agency is opposed the fact that those disappear as they cease to be believed in, or as they are taken out of the ideal.

Under military despotism and popular subjection to ecclesiastical sway, beings are invoked into life wearing indeed the outward form of humanity, but as the moral teacher breathes on them the spirit of evil, and imposes on them a character the very reverse of their soul's true nature, they become expert actors in the fearful parts which he has assigned to and fitted them for. But he forgot to make himself acquainted with a spell by which they might be again laid or controlled, he is therefore laid under the necessity to strangle the work of his own hands out of existence, as being too horrible to live. Hence these victims become the vicarious sufferers to save those coming after from like errors and sins.

Here, then, in the ideal we have the cause of every expression of countenance; the accents of every tongue; the light as it beams from every eye; the spirit that is awake in every soul and the quality of every deed.

Here may be distinctly seen by the mind, through the light of the stake-fires and the flames of the bottomless pit, the rack of the inquisition, the inebriate's cup, the torch of the incendiary, the dagger of the assassin, the pistol of the duellist, the war-drum, the very knife that shall mangle a human throat, even of one's self—the identical rope as it keeps dangling from the gibbet and looms around the cradle-head of that sleeping innocent, from which to him escape is impossible.

Here may be visible in the false ideal the ignorant, the maniac, the idiot, the destitute, the ill-tempered, revengeful, vicious, diseased and criminal. Then in this tragic farce come running the police, the military, the jurist, clergy and hangman, to cure the

evils they cause. But, alas! those horrors are for ever passed beyond the reach of cure, far beyond their depth, by jails, penitentiaries and gibbets, workhouses, asylums and houses of refuge.

Analyze any case, trace it up from the immediate to the primary cause, to its birth in man's misconceptions of the moral order, and it will be found to arise from not seeing into the true ideal and denying the true motions of the soul's world. The very actors, the scene, the spectators, the instrument, the place, and the very moment the deed takes place are all there, darkly awaiting the hour of denouement.

If, then, distress, disease, and ill in any form fall to our lot; if friends forsake, those whom we have benefited prove ungrateful, vice overcome the young, and premature demise deprive us of those who seemed like a portion of our very souls, the source is in the false ideal. If private misunderstanding, domestic or social feuds, civil convulsions or open war disturb our peace; if constant or transient clouds obscure our path, if unhappy feelings cling to every effort, if a pang cross the current of tranquil thought, even in a dream, the cause is to be found in the elements of a mistaken theory of man.

CHAPTER IV.

INTELLIGIBLE FIRST FACTS NECESSARY.

Every science or art is established on certain fixed views, agreeing with the order of nature, termed first principles. Without those primary truths being settled in, by having approved themselves to the human understanding, the sciences never could have acquired consistency, or arisen to any distinction; nor art been ever known to the world; and mankind must have remained in a state of barbarism little removed from mere animals.

It is from this certainty and unanimity relative to the organic principles that the moderns have carried the natural sciences and mechanics to such a degree of greatness, have evoked such undreamed-of benefits on the world, and appear, after what they have already accomplished, to be only dawning on the world.

In former ages mankind were as much divided and in doubt relative to the facts of material, as they still are concerning the laws of moral nature; and followed up with as bitter persecution the pioneer of physical truth. Now, how changed! no Galileo is cited to appear before the holy office! No printer is held to answer for being in direct league with an alleged personal evil agency! Conservatism is at length struck dumb in relation to the changes that no doubt will be brought about in the future.

Such having been the indisputable attendants of intelligibility regarding the first facts of the order natural to matter, why not introduce a like good understanding concerning the fundamental fact of the still more momentous concerns of mind—of human life, thought, language and action? That such plain truths may be equally found in just conceptions of the mental as attended correct notions of physical order, cannot be successfully disputed. It is equally apparent that the state of the world loudly calls for such a stable and intelligent basis for the science of mind whenever an acquaintance with the subject will warrant a like certainty and agreement so full of promise to man.

That this can be done is equally manifest, because the order of moral nature remains as constant and uniform, the chain of causes and effects as unbroken, and the laws of the emotions and their states are as operative, as well marked and as efficient as those of matter.

That this will be done forms the only ground of hope for the world, the aspiration of every soul, and the sacred theme of the still hidden mystery of antiquity—the “good time coming”—the time when mind shall rule.

In society as it is or has existed, all admit something wrong somewhere. What that is has not been made sufficiently clear so as yet to effect its termination, or to arouse the latent energies of a dreaming world, to set them to work in the right quarter, and in a manner that might speedily prove successful.

To bring about a change for the better by the application of some specific not understood, and hence inoperative, has been the long work of past centuries. Those claiming for their peculiar tenets the sole occupancy of the human mind have given dread specimens of their principles in their being divided, disputing, fighting and even roasting each other, and that, too, about their views of a remedy. None, however, have as yet discovered where the cause exists, far less found out the means of cure, or, what is better, the means of prevention.

It is therefore imperative to go back, back to first principles, or the world never can get righted; it being thus proved impossible to make the notions as at present held agree with the order natural to mind, produce the long-promised results, bring mankind to agree about them, make any sense out of or make one view agree with the other.

If in twenty centuries after being seated in power, having command of the temples and universities, the laws, literature and education, with the strength of empires at their back, continents pledged by oath to their support and the world very generally at their feet, and yet failed to become seated in the human understanding, or even to be reduced by their advocates to practice. If they gradually grow more dim as physical truth becomes more bright; if the nations in which they have existed the longest and

and where their devotees are the most devoted and numerous, present the greatest amount of moral ignorance, illiberality, beggary, vice, disease, insanity, war and crime; then it were time to give up such a forlorn hope, such a desperate experiment, and try to find peace, consistency and well-being on some more promising path.

An error small in itself may derange weighty mental as well as physical operations: and many such have evidently attended the received theory of man. Its detection, however, and the discovery of the truth must be followed by the most happy effects. Even the reiteration of some neglected and despised fact, until mankind shall receive it, may be fraught with never-dying benefits to the world.

A single change in the elements of thought will so alter the whole train or current of thinking in the minds of mankind as to correct their theory, set their practice to rights, and be seen and felt in their happy experience. What may be impossible under one view or theory of man may be perfectly easy under another.

It is argued as an apology for the ignorance, hostile feeling, and misery of mankind, that those abstract principles cannot and ought not to be made intelligible to the common mind, that their "self-evidence" is not demonstrable to the human understanding, as even the most learned cannot agree about them in thousands of years, and concerning which the most talented contradict themselves in every statement they make, that the plain simplicity of truth would fail to command respect, that the masses are better pleased with the ridiculous and impossible, with acting over the rites and ceremonies of unopened mystery in some Gothic structure, with the original sense "hid from their eyes," like the shades of the departed going through the sacred orgies of the Grecian mysteries, and that they are more easily governed by what they do not understand than they would be by demonstrable science.

Such is the admitted rottenness and false nature of the base on which the peace, the interests and prosperity of nations, and everything near and dear to man rest. The professor of moral science and the theologian still, however, hold on to a theory

begun at the wrong end—a theory first merely supposed, and who, in the hope to find it one day true, have been looking through 19 centuries for the proof. But nature in man answers them not.

The politician and jurist can do no better than they have done, for the simple reason that the facts thus given are fallacies. Since the schools of philosophy were closed in Greece, and liberty banished, false elementary views have never as yet ceased to inflict evil in every form on the world.

As, however, the day of the philosopher and liberty has come again in the new world, human ill may be extracted from life by withdrawing the cause in the *learned* data on which the theory is founded. Without, then, changing the form of society, the institutions of governments, or interfering with the rights of property, a peaceful and happy change can be effected by substituting first principles, which are true, and concerning which the truth could be made apparent.

It is in this way that the present ignorance, dissension, disputation, strife, hatred, revenge, and all the evils flowing from them could be at once terminated with their cause.

CHAPTER V.

**THAT THERE IS A LAW OF MIND GOVERNING
ALL VOLUNTARY MOTION WHICH MUST FORM
THE FIRST PRINCIPLE OF A BETTER STATE
OF CIVILIZED LIFE.**

Francis Bacon exposed the sound logic of the schools as based on false premises ; he scattered to the winds the web of sophistry with which Aristotle had interwoven man's views of external nature. But no Bacon has as yet broke the magic spell in which he had bound the thought, feeling, language and action of mankind.

This party pleader in favor of aristocracy had broke with truth, with his democratic friends, Socrates and Æschylus, and with his master Plato, who all held the true view that there is a law of mind governing all the voluntary actions of man according as his mind's states come to be affected by intercourse, as certainly as there is a law guiding the planets in their path round the sun ; and that moral freedom from a cause is as impossible as that any physical effect should fall out of itself.

His patron, Philip of Macedon, subverted the liberties of Greece. His pupil Alexander conquered the known world. But after the lapse of over two thousand years the aristocrat-preceptor still subverts the rights and liberties of every nation, throws into the shade this divine law of the soul, reigns supreme over the minds, actions and destinies of man ; still governs Christendom !!

Had Greece "known in her day the things that belonged to her peace," had she listened to her and the world's greatest sage, she would have still gone on in her career of unparalleled greatness. But no, she gave him a cup of cold poison ; and her sons ——— !

Rome, succeeding nations, and the endless variety of sects instead of taking their science of man from man himself, from the highest order of Grecian philosophy, or from the sacred mys-

teries of religion, preferred the views of the founder of the peripatetic sect to every other, as being more favorable to conquest ; and his analysis of body into matter and form better suited to support the Catholic faith. It is not much more than 200 years since it was safe in Europe to dissent from the Aristotlean philosophy. Since then correct experiment and observation of facts have exposed his errors relative to natural science, so that they are now without an advocate ; even the ecclesiastic has at length been compelled to abandon them. Not so, however, has it been with his notions of contingency relative to the voluntary action of man. In moral science and the world's mistaken views of religion the Stagirite is still triumphant !

The inhabitants of this earth have been at length allowed to perceive, contrary to his notions, that it moves as it is moved, through centripetal and centrifugal forces, round the sun ; even while retaining the error in language that the sun rises and sets. But the universities of Europe, America and the world have not been permitted as yet to see that the world within moves as it is moved by sympathies and antipathies, affinities, repulsions, and even contrarieties round the "better sun," that it moves through the action of forces as regular and certain as the material, and that its light and warmth, its life and motion, are dependent on the action of those rays unobscured by clouds of error.

What if, after all, it shall turn out, after all that has been written, said, done and suffered, that the obliquity, want, strife, vice, war and blood are the concomitants inseparable from this learned blunder, the inevitable consequence of regarding the human will as not the necessary effect of the mind's states as they have been moulded and acted on by society itself, and that moral freedom from a cause is a libel on the mental, in like manner as his views have, one after the other, been found to be gross libels on the physical world ; an aristocratic lie, the base of the present form of social existence !

The period, therefore, has arrived in which the true motions of the world in which the soul dwells must be correctly ascertained, and the ideal of social existence must be remodelled on, or according to the true motions, as mankind cannot longer be held to their view of the hap-hazard movements of mind.

By this peripatetic sect, from which the "Christian fathers" took their moral philosophy as well as their natural, the seeds of human obliquity and evil are set down to the will as the exponent of the nature, instead of being charged to the socially imposed mental states, which heretofore have always conflicted with the nature. The will, say they, is the sole cause of wrong action; as he who wills any act could have willed a different or a better act at the time, causes being the same; therefore the will is all that has to be reached by remedial or coercive measures, and that, too, after, in general, the cause has forever passed beyond the reach of cure.

In this way the thing to be proved is taken for granted, by begging the question; hence the laws, government, education, intercourse and religion of past ages have been instituted on the dread faith, and mankind have proceeded to extreme measures on the fatal illusion that the will moves without a cause of motion, moves of itself, and that the character of action and belief resides in the will, simply because Aristotle said so. With the world, therefore, it is always the will, as the exponent of the nature, that is wrong; never for once suspecting that the theory might be defective, the existing conditions that might be vicious, the entire system false, and consisting of Budhuism more than of genuine Christianity.

The key which opened the secrets of external nature was the discovery of its true motions, and dispelled the errors of the Stagirite relative to natural science. In like manner, the key to open the occult secrets of the soul's world, to disclose the mystery of evil, revolutionize the Aristotelean empire of mind, and level up mankind to their true place, is the discovery of the true motions of the still unknown world within; the recognizing as a first fact the law, that in the generating of all human action, governs the will.

The nature of a first fact is, that it cannot be doubted or disputed by any reasonable being that can understand its import, being self-evident and an exact representation of its subject as it is. Now, that the human will is not under the direction of the mind's states at the time, as they have been acted on through

social agency over which the will could have no power, is a proposition which in all ages is not only not self-evident, not only doubted, but denied by all the great philosophers of ancient or modern times not in the receipt of remuneration, nor interested in the support of fallacy and class-privileges, or in league with despots.

Among those who have entered their protest against it and ably disproved its truth may be mentioned Socrates, Æschylus, Plato, Hobbes, Collins, Hume, Leibnitz, Lord Kames, Earl of Shaftesbury, Hartley, Edwards, Priestley, Locke, Cogan and Bailey. On the side of the necessary action of the will are also to be found the ablest jurists, who have in this case rendered their verdict and decided that in this disputation, which has extended through all ages, "the advocates for a cause in the mind's states have it," that is, the argument; but that in law "the advocates for freedom from a cause have it." Prof. Kant admits that "the liberty of the will cannot be defended by critical reason," but claims that "the deception is necessary for the government of man and the existing order of things." In this way he and the moral reasoner forgets that there is another side to this question, that what is impossible under one theory is perfectly feasible and easy under another, and that mankind may be better governed by truth than by an admitted fallacy.

Has it come at last to this—after all the vile abuse, libels, curses, anathemas, punishment and suffering heaped on the head of defenceless humanity, that it is admitted that the very foundation is false, and even an apology offered for the horrors perpetrated through the system in the name of God? After all the wars, burnings and hangings of the divine image, is it confessed that acts of the will take their nature, character and direction from conditions existing in and imposed on the mind's states by the system itself, and that man is compelled, through a moral process of ideal force, to be what he is?

The most unanswerable kind of proof of the existence of this law always governing the will as the mental states are acted on, in addition to that which its operation presents, is to take the testimony of two or three of the most learned and prominent

among the opposition ranks ; as their evidence cannot be well be set aside or got over.

Firstly, the "Encyclopedia Britannica," unfortunately for its high character, takes the popular but false side of this question, and, with the clergy and universities, gives us its word that there is no law fixed by the hand of God to guide and direct the human will. Under the head of moral philosophy, it states that man possesses free will, and as a proof instances the case of Joseph and Potiphar's wife. Joseph himself, however, furnishes the answer in the negative in his memorable interrogatory, "*How can I do this great wickedness and sin against God ?*" Here, it admits that his desire to please God was the ruling cause. But the advocate for the necessary action of the will replies that this desire arises from his induced mind's states and therefore governs the will.

This failure on the part of such a standard work to prove what it attempts is of itself strong evidence of the truth of the contrary proposition. Its argument is very much like that of Pope in his prayer, where he says,

"And binding nature fast in fate,
Left free the human will."

Here the poet has first all nature bound, then a part is left loose. Hence good poetry is sometimes bad philosophy as well as mathematics, by having a part greater than a whole.

Dr. Adam Clarke, another opposition witness and a learned divine of the Methodist persuasion, says, that "the determinations of the will and the last dictates of the understanding are the same." So far good. But he adds, "free will is the mind's having power to have what dictates of the understanding it chooses." Thus making the will prior to the dictates of the understanding and the cause of them ; which does not agree with the dictates of the understanding being the determination of the choice, and at the same time the choice itself. In this way he makes the will an effect its own cause.

Dr. Reid, professor of moral philosophy, King's College, Aberdeen, and latterly of the Glasgow University, a divine of the Church of Scotland, and the ablest opponent of the law of

mind governing all human action, states, Essay 4, chap 1, "If in every voluntary action the determinations of man's will be the necessary consequence of something involuntary in the state of his mind, or of something in his external circumstances, he is not free." This is a fair statement of the case, and must be fairly met. In answer, then, we first call on the learned doctor himself to testify.

He says, Essay 3, ch. 3, p. 113, "A person who has lived so long in the world as to observe that nature is governed by fixed laws, may have some rational grounds to expect similar events in similar circumstances." Page 110, "I apprehend that instinctive imitation has no small influence in forming the peculiarities of provincial dialects, the peculiarities of voice, gesture, and manners, which we see in some families, the manners peculiar to different ranks and different professions; and perhaps, even, in forming national characters and the human character in general. There is a considerable part of the lowest rank in every nation, of whom it cannot be said that any pains have been taken by themselves or by others to cultivate their understandings or to form their manners; yet we see an immense difference between them and the wild man.

"This difference is wholly the effect of society."

Page 112, "Man would never acquire the use of reason if he were not brought up in the society of reasonable creatures. The benefit he receives from society is derived partly from the imitation of what he sees others do, partly from the instruction and information they communicate to him."

Chap. 8, page 194, "Man uncorrupted by bad habits and bad opinions, is of all animals the most tractable; corrupted by these he is of all animals the most intractable. If civil government shall be brought to perfection, it must be the principal care of the state to make good citizens by proper education and discipline."

"The most useful part of medicine is that which strengthens the constitution and prevents diseases by good regimen; the rest is somewhat like propping a ruinous fabric at great expense and to little purpose. The art of government is the medicine of the

mind, and the most useful part is that which prevents crimes and bad habits, and trains men to virtue and good habits, by proper education and discipline.

“The present age has made great advances in the art of training men to military duty; and I know not why it should be thought impossible to train men to equal perfection in the other duties of good citizens. What should hinder us from thinking, that, for every purpose of civil government, there may be a like difference between a civil society properly trained to virtue, good habits, and right sentiments, and those civil societies which we now behold?”

Essay 4, chap 4, “The more children see of what is regular and beautiful in what is presented to them, the more they are led to observe and imitate it. This is the chief part of their stock, and descends to them by a kind of tradition from those who came before them; and we shall find that the fancy of most men is furnished from those they have conversed with, as well as their religion, language, and manners.

“Every profession and every rank in life has a manner of thinking and turn of fancy that is peculiar to it, by which it is characterized in comedy and works of humor. The bulk of men of the same station, of the same rank, and of the same occupation, are cast, as it were, in the same mould. This mould changes gradually but slowly, by new inventions, by intercourse with strangers, or by other accidents.”

Thus the professor goes behind the voluntary determinations of man, and lifts up the dark curtain that hitherto has hid the inseparable connection between the act of willing and the socially imposed mind's states. He most ably and conclusively proves that in coming to any and every determination of will man is acting under the influence of a moral, not a mechanical or physical cause previously existing; that from the position in which he first drew the breath of life and the elements with which his susceptibilities are brought into close proximity, over which he cannot be supposed to exert any control, “the determinations of his will are the necessary consequence of something involuntary in the state of his mind, or of something in his external

circumstances." This much, then, from the opposition settles the point.

No better proof could be offered to show that the evil is not in the man, but in the state into which he is brought, or that wrong action arises from any arbitrary or uncaused determination of his will; or that those determinations could have, by any possibility, been otherwise, preceded, as they were, by the same mental states, or without some change in the external circumstances, than is here done by this Scotch divine.

He clearly asserts the existence of this law which rules the motions of mind, that by recognizing and acting on it mankind could be far better and happier governed through moral influence than they can be through physical agency—that moral effects follow moral causes with the same degree of certainty as physical, and that, other things being equal, like results will always attend on similar causes. Hence, that acts of the human will are necessary in given circumstances, and therefore may be of the required character, provided that the befitting elements are supplied; that it is the theory, not the soul of man that is wrong; the learned that are mistaken in the science of human nature, as they have been in every other, and not "the noblest work of God" that is at fault. The existence of this law, known to the greatest of ancient as well as modern sages, is taught in the sacred mysteries, is darkly visible, although not admitted, and even acted on to a great extent in all human affairs; yet it is not recognized or reduced to practice in the most important concerns of life. It is, therefore, only necessary to banish this error with the mode of action erected on it, and to carry out in its place in social intercourse, education and religion, the true view, in order to introduce mankind to a happy state of existence.

Socrates, the father of this "better way," says, that "no one acted contrary to what he apprehended it were best to do, except from ignorance of what were best." Plato states, Republic, book 7, "That all errors are involuntary, because there is need of a false preposition to the existence of error. Since, therefore, the major proposition is false, a person is said to have erred involuntarily because we fall into falsehood involuntarily; for no one

willingly admits what is false, since all men naturally love truth."

Æschylus also eloquently expresses the same fact. He says, that "No one is willingly depraved, or unwillingly blessed." To the first part, however, Aristotle objects, and in his *Ethics*, book 3, chap. 5, asserts that "if it is allowed that no one is willingly depraved, it would make man the generator of his actions as he is of his kind."

Like all objectors to this great first principle, instead of argument he brings against it only consequences which he apprehends would follow, and which might lead to wrong views. Now to this assertion it is replied, that it is self-evident that no one ever chooses evil as evil, but under the mistaken idea that it is a good; and as it is proved that there are no innate ideas in the mind, therefore a depraved mental state is involuntary, the same as a diseased state of body. Hence evil action is generated by extrinsic agency acting on the mind's emotions, which the individual has not the moral power to render otherwise, conditions being the same. This assertion he himself also refutes where he says very properly, "guard well the eye and ear of the child, and keep him from the company of servants." Again, *Ethics*, book 2, chap. 1, "For the legislators by accustoming the citizens to virtue render them worthy characters; and such is the intention of every legislator, but such as do not effect this well, err. And in this one policy differs from another, the good from the bad." And again, "It is of no small consequence, therefore, to be thus or thus accustomed immediately from our youth, but it is of very great consequence, or rather it is everything." Hence he admits that depravity is an induced and involuntary state of mind, formed prior to the will.

Contrary to all this, however, he, in support of the great error of the will, asserts that "contingent events are not necessary, therefore the human will is free," But in this inference the premises are erroneous, and therefore the base of the present theory of human life is false; by which error, however, the world for over two thousand years has presented one unbroken scene of evil and suffering.

Contingency, as applied to events, must imply that the same causes produce one kind of events at one time and another kind at another time, and hence would not be necessary. But according to an ultimate law of our nature, and a self-evident proposition in science, it is admitted that the same causes always produce the same kind of events, or when there is an alteration in the one there is a corresponding alteration in the other. Therefore the contrary must be absurd, and the term contingency can not be applied to events. Hence moral events, like physical, must be necessary as the constant conjunction of the same event attending on the same causes, and the assumption of mind attending on this observance, form all idea we have of necessary connection.

Contingency or uncertainty is only applicable to a state of mind defective in regard to a knowledge of the causes operating in the production of some event in the future; which feeling of uncertainty, so general relative to the causes of voluntary actions, has led to the supposition of a greater degree of contingency as belonging to them than to physical occurrences. In the early stages of knowledge the same degree of fortuity was held as belonging to the operations of external nature; but as a better acquaintance with the rules of action in the production of physical events came to be attained, all notions of things falling out of themselves or by chance were given up. In like manner, as we arrive at just views of mind, contingency in the formation of voluntary action must be forever abandoned, and mankind be led to banish the elements of evil and to invoke the causes necessary to the production of salutary mental phenomena.

That all man's voluntary actions proceed from their causes, with the same unvarying sequence as physical events arise from their causes, by this law or condition of thought, is a truth established on the best authority, and is thus further proved.

Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it."

According to the sacred text, the same law is recognized in the gospel theory of man—"Father, forgive them; for they know not what they do." "For it is God that worketh in

in you beth to will and to do." "Lord, lay not this sin *to their charge.*"

A modern poet expresses the same in words which have become proverbial.

"'Tis education forms the common mind ;
Just as the twig is bent the tree's inclined."

This law still becoming more apparent, and being about to dawn with full effulgence on the world, a sage writer also remarks, "What you wish the child to be, be that to the child."

As further proof, if any more were wanting, it may be instanced that if the order of moral nature, like physical, remains always the same, and if man has already progressed through five stages of civilization and is making rapid strides towards the sixth, it must consequently be the mental states that have changed, according as his views of the order natural to matter and mind have varied.

We can also trace the consequences of the various shades of opinion, the moral force of the press, of schools and the diffusion of literature, the direction given and the nature of the institutions in moulding the thought, feeling, language, genius, manners, habits and actions of a people in the different nations on the globe. We can recognize a marked distinction in the various grades and classes of the same country, and perceive surprising changes in the different periods of history.

We must, therefore, admit the potent agency of the laws, education, government, religion and state of public opinion, property agriculture, manufactures and commerce in shaping the general and individual mental states, and consequently ruling the voluntary actions and state of mankind. Differences there are, and must ever exist, arising from constitution, age, sex and state ; but with the fundamental error of supposing that man's voluntary action and mental states are self-formed, abstracted from the theory of human nature and social life, those differences must be found, like all other arrangements in the moral or physical economy, to be wise, beneficial, and even necessary.

Thus, then, the philosophy of a remote age, the ecclesiastic, the education, intercourse, jurisprudence and governments of force

have done their best, done all they could, have had a fair trial. By working on the organic error that no law of mind, arising from its super-induced states, regulated the will, on a theory conflicting with itself, with man's nature, with the moral government of the world and the Divine attributes, mankind are not nearer the happiness indicated by their moral being; but are as far, if not further, from the due exercise of all their powers, or from their being brought to a just balance, as in ancient Greece and Rome.

The correct view of the motions of the human will forms, therefore, the turning-point between the true and the false philosophy, between a mystic and an intelligible religion, and between the happiness and misery of mankind.

CHAPTER VI.

THE GREAT DISCOVERY OF THE TRUE MESSIAH.

No subject has been beset with such difficulties, burdened with an equal amount of obscurity and contradiction, or produced such an intensity of bitter feeling as that of man's deliverance from evil. In an endeavor to cure moral and physical ill it is therefore indispensable to set the human mind right on a question at once so simple and sublime in itself, involving, as it does, its highest hopes and most sacred interests; and concerning which not one of the sects or schools have succeeding in solving.

Although every age and people, the sword, the pen and the flames of the stake have been engaged on it, yet after all the writings, teachings, dispute and intolerance, fanaticism and insanity, it is still the same ancient mystery. From the want of some solid base, of rising from facts to the theory, every argument has failed to enlighten or convince, and every proof has fallen still-born on the world. The very plainness of the truth seems to have been the chief cause of its having eluded the acumen of the paid retainer, the devotee, as well as the "infidel" opponent. The absence of "purse or scrip," golden crosiers and crucifixes, mitres and palliums, crowns, tiaras and trumpery in "the kingdom not of this world," and under a reign "which cometh not with observation," was sufficient ground of objection to those "who had not ears to hear." The professed divine teacher has kept on explaining, contradicting himself, and splitting up mankind into an endless variety of hostile sects, and still no light.

At length the human mind, unable, with such guides, to catch the idea of its own salvation, is driven to abandon so hopeless a task, and either settles down in black hypocrisy or cheerless unbelief, saying, "we trusted that it had been he which should have redeemed Israel."

The Jews expected a temporal prince. The Christians are

divided into seven hundred distinct sects relative to a personal or corporeal Deliverer; while the unbelievers are the growth of the defects in both, but chiefly from literal interpretations of the sacred symbols, and from their first having formed a theory of man and gone a begging for facts, without finding one in so many centuries.

But the true doctrine of the human will lights up our darkness concerning the world in which the soul dwells, shows the daylight side of human nature, settles the disputes concerning the native innocence and goodness of the soul and the natural health and soundness of man's physical frame. This view, termed the Socratic, of the necessary action of the will as the mind's states come to be wrought on, exhibits the true and only possible mode of man's deliverance from the ills imposed on him through the world's false system, by correcting the occasions to physical as well as moral evil, simply by adjusting man's state to the fixed and unalterable laws of his being.

Divine Intelligence pervades the universe, "is visible in the beings that are made," so that "a sparrow falleth not to the ground without" the divine care; yet by the supposition that there is no law directing the motions of the world within, man's vision has been sealed to the true moral economy. He has lived, therefore, in a world of his own making—a world without a sun—entirely unlike, and the very counterpart of God's world; he has exiled the Divinity from the earth, filled it with fearful agencies, and thereby cursed and embittered every hour of his earthly career.

The human understanding has thus failed among every people, as it ever must fail, to form any harmonious view of this free-will theory, of the existence of physical and moral evil, and scheme for the amelioration in the condition, the improvement, or redemption of man. Notwithstanding a monopoly of the learning and talent, the land and wealth, the power, patronage and education of the people, with military, police, law courts, jails, gibbets, and a place of doom, and with angels, demons, spirits, heretics, criminals and fanatics at their back, still error and evil triumph.

Man is told to believe, and in the same breath he is told that

he cannot believe unless he will, that he cannot will unless he pray, that he cannot pray unless he believe, and that he cannot believe unless it is given him. Such is the logic or magic circle of schools of divinity, first to make all dark, then to raise evil spirits.

Remorse, tears, repentance, prayers, creeds, punishment in and out of life; washing in the Ganges, Nile, Ilissus or Jordan; sprinkling children or adults, making forms of the cross, expiation by sacrifices of bulls, goats, white dogs, lambs, "the fruit of the body for the sin of the soul" of man, and even incarnate Divinity; eating the body and drinking the blood, or doing so in remembrance of the paschal lamb, the torn limbs of Zagreus, Iacchus, or the Messiah; making vows, doing penance, confession of crimes, receiving absolution, obtaining indulgence and inflicting punishment, have been resorted to in order to avert impending evil, to appease the wrath of the Divine Parent, who cannot be enraged, to save man when he is not lost, and to alter his nature which cannot be changed.

As well might the teachers of the world think of altering the nature of plants or animals, reversing the tides of the ocean, or changing the motions of the planets.

With the aristocratic form of social life, with the view that man can believe, will and act contrary to or independent of a cause in his mind's states and external conditions, but with a democratic creed, a nominal profession of humility, poverty, self-denial, purity, sincerity, care for the poor, a hatred of war, blood and implements of death, contempt for riches, and the frowns or favors of this world so characteristic of the first Christians, man now plays more successfully and skillfully the tyrant, the hypocrite, the proud oppressor of the poor, wastes their substance, becomes the warrior, the duellist, the legal robber or murderer, and revels in debauchery worse than the worshippers of Zeus, Jupiter, Adonis or Eloi in the nations of ancient Greece, Rome, or Judea.

The world, therefore, is not redeemed, no correct or consistent reading given by any of the sects of the mythic or symbolic of sacred mystery; even new diseases are being generated; desti-

tution, dissent, strife, war, vice and crime are on the increase, men are further than ever from being brethren, and the serpent of false learning is still victorious over man. Hence the world's notions of a corporeal Redeemer, as of a temporal Messiah, have been signally inefficient and a gross failure, unworthy of an Omnipotent and Allwise Father, and therefore a literal reading is untenable. But the Omniscient, the sun of the soul, like the physical sun, his image, gives the clearest evidence that he superintends all human affairs, overrules everything for good through the fixed laws. Hence the sufferings of humanity, come and gone at present taking place, or shall occur, are vicarious and endured to save those coming after from their errors, diseases and sins. The human species, in this way, are considered a unity, and the knowledge thus attained is said to be the Divinity coming in man.

That this is the true version of the sacred myth or secret doctrine can be proved to the greatest certainty, and by the most irrefragible evidence. All must admit the prevalence of symbols and types in the literature of the ancients, and that they must be read philosophically in order to make sense, or to arrive at the hidden signification. Hence the seed of the woman which was to bruise the head of the serpent, of Moses; the "Logos" of Plato; the "word made flesh;" "the Lamb slain from the foundations of the world," of St. John; and "a light to them that sit in darkness and in the shadow of death," of St. Luke, refer to the development of moral truth in the ideal, through which mankind are to be saved.

That it is humanity that is the sacrifice, "the Lamb of God which taketh away the sins of the world;" that it is the race going before that has suffered, been degraded, rendered poor, vicious, diseased and criminal, is fully established by the very words of the symbol or impersonation of Intelligence thus coming in the soul. Thus the Messiah is represented as saying, "For *I* was a hungered, and ye gave *me* no meat; I was thirsty, and ye gave *me* no drink; *I* was a stranger, and ye took *me* not in; naked, and ye clothed *me* not; sick, and in prison, and ye visited *me* not. Then shall they also answer him, saying, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

“Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not TO ONE OF THE LEAST OF THESE, ye did it not unto *me*.”—Mat. xxv, 42 to 45.

No language can be more sublime or expressive of the great design, the averting power or expiatory nature of the suffering, distress and wrong heaped on the race by the world's false system, than the words of Isaiah. He says, “He hath borne our griefs and carried our sorrows; he was despised and rejected of men; the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth. He was taken from prison and from judgment; for the transgressions of my people was he stricken.”—Is. liii.

In this way we are enabled to read those *mythi* to some purpose; to see that the nature of man is innocent and good, docile and tractable; that all voluntary actions receive their direction from the mind's states, and that those states derive their quality from the world's theory acting on them. If, then, human actions are wrong, the mind's states are wrong, and hence the world's theory must be in error. It is, then, for the correction of man's vision that humanity suffers, that those coming after may behold the truths of God and live. “For the transgression of my people was he stricken.”

The wail of grief, the cry of agony, the shrieks of despair and streams of blood have passed, or are passing. They seem to be lost as they are soon forgot, and to be of no earthly value or use; even others in myriads appear hurrying on to add to their dread amount. But not so in the order of final causes—not so in the world of the soul. “With his stripes we are healed.”

There not a needless tear has been shed, not a sigh escaped from a heavy heart, nor a groan uttered, even though unheard by mortal ear, has been thrown away. Not a drop of life's current has flowed fresh from the arterial canal, unseen; not a duel has been fought, a maniac raved, or a suicide perpetrated; not a pang has been felt, a sickness endured, or an untimely death

suffered in vain. The battle cry has been hushed in the silence of the grave; the vulture and wolf have feasted on the slain; the cell door has closed on one who would have been different, if he could; the stake fire has blazed, the rack has been set in motion, the limbs have cracked on the wheel of torture, the Bastille has been reared, the image of the Divinity taken down from the gibbet or left dangling in chains on this tree of knowledge. "The chastisement of our peace was upon him." The plague, cholera, fever, fire, famine, drunkenness, insanity and crime have raged. Humanity has been the sacrifice. Man "was led as a lamb to the slaughter."

Although to the world these sufferings are without number, and although evils engross human thought without man being able to see any means of escape, yet they have all been seen, numbered, weighed, and will be answered by the hitherto "unknown God in the salvation of the race from a lost, a fallen system. "He made intercession for the transgressors."

The knowledge of the necessities of life, the advanced state of the arts and sciences, establishment of governments, settling new countries, correcting vulgar notions of religion, reforming old abuses, modes of social life, and how mankind shall look on the actions of each other have been attended with great misery and cost the race dear. The doctrine that man could will different from the socially induced states of his mind and external agencies, has kept the world in a state of continual strife and suffering. "He shall see of the travail of his soul."

But, according to the moral economy, the high and blissful position to which these sacrifices must raise the race will amply repay the sufferings endured. It was in this way that the world in which the soul dwells had to be lighted up, through which the wounds and diseases of body and mind and society had to be healed, and a happy future gained for all future ages. "Therefore will I divide him a portion with the great."

When the aristocratic form of social life and religion have monopolized God's earth, hunted his offspring off the soil of their birth, denied them a home or the right of way on its surface, and even a grave in its bosom; when capital has brought labor down

to the starving point as it comes to find a more profitable investment, or is withdrawn entirely from its legitimate or pretended operation. The markets are glutted, too many houses, too much clothing, a ruinous plenty this year, and no work; plenty of starvation, great distress, dying in the streets without a home, elothing, or anything in the stomach, granaries and their owners breaking down, bakeries broke into, rioters shot down: coroners' inquests; verdict, "died by the visitation of God." "We did esteem him stricken, smitten of God and afflicted." In this way, the divinity coming in humanity has been "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."—Col. 2, 14, 15.

Because the world's retained teachers saw, or thought they saw, unbelief, want, obliquity and disease in human nature or in the divine order, while these were but the reflection in man of the evils, wrongs, wickedness, villainy and barbarity in their own system, they immured him in workhouses, penitentiaries and dungeons, condemned, hanged, quartered, or burned him in order to effect a cure of social evils; yet after ages of trial the only result has been that their own theory is proved to be false, that the Divinity has not erred, that man, his noblest work, is not the failure that they have made him, but that his state and the world's system must be adjusted to his nature. "Because he had done no violence, neither was any deceit in his mouth."

As further evidence of having "found him of whom Moses and the prophets wrote," it is necessary to refer to the mythic or symbolic writings of the nations and epochs through which they have come down to the present day. By thus understanding their mode of writing, and by the evidence which the subject itself presents, we shall arrive at sound views of the incarnation of the Divinity thus coming in man, the correct reading of which, the aristocratic form of religion or the world's theology has missed, as the facts so abundantly prove.

The ancients invariably taught or wrote on the papyrus, the rock, or on the heavens in allegory or parables. Their learning

and teachings are therefore couched in very strong but expressive and highly wrought metaphor, with figures within figures, requiring the key to unlock their hidden treasures of knowledge. The arts and sciences have made their escape from their first form or infant dress. Not so, however, with the holiest and most important branch of knowledge, the science of the soul. Man's ideas of the motions and order of the world of mind are still in their swaddling clothes.

The literal reading, the vulgar sense or narrative form was taught then, as now, to the masses. The true or secret meaning was only made known to the initiated. "Art thou a master in Israel and knowest not these things?"

It is this historical rendering of these sublime but allusive pictures that has raised all the difficulty; divides mankind into sects, makes belief and action, contrary to the sacred text as well as true philosophy, to be in the power of the will, leads the world to seek by physical means to produce moral effects—to suppose that man can be abused, frightened and punished into creeds and goodness, conserves its aristocratic form, and by which it generates human frailties, disease and every evil.

In this sense religion is made secretly a pious fraud; hence its want of success in so many ages, notwithstanding such an enormous expenditure with standing armies for missionaries; whereas the simple truth would be very soon triumphant "without purse or scrip," because it would support itself like the rays of the sun. But, whether or not, its divine power must soon dawn, as the human mind cannot be much longer mesmerized into the free-will psychological state, even when operated on from infancy and one day in every seven.

Already those whose knowledge or independent spirit admit of their having and expressing an opinion on the subject, and who read the attributes of the Divinity inscribed in living letters on man's soul and throughout the universe, are compelled, even against their will and their interest, however much teachers may rave, to repudiate such a version of "types and shadows."

Even those calling themselves Christian on the present received theory, among whom by far the greater part are nominal and

another great part hypocritical, cannot bring themselves to think that infants, or a child born and reared in St. Giles, London, the lowest condition, or a child in St. James', the highest, as neither, humanly speaking, can be good without other agencies, would be consigned to an eternity of punishment for being what he could not avoid, more especially as such discipline is not even intended to be remedial.

Moreover, according to the literal reading, the Divine Power coming in the world is confined, as claimed, to a few years, when all the gifts, miracles and blessings cease, and mankind left worse than before those things are said to have occurred; whereas, according to the true interpretation, the same powers were to remain with his people, even greater works shall he do who "has faith as a grain of mustard seed;" also the Spirit was to come who was "to teach all things." "Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do."—John 14, 12, Mark 16, 17, 18; Luke 10, 17; Acts 2, 4 and 5, 16 and 8, 7 and 16, 18 and 19, 6; 1st Cor. 12, 10, 28. Notwithstanding the false pretences of the Romish Church to the contrary, not a trace, evidence, gift, grace or spirit has been left, in the Church or in the world. Not a promise fulfilled, a prophecy accomplished, or any mark or sign of divine agency has been visible among the professed followers of the Messiah already come. Hence a literal version of sacred narrative proves itself untenable.

Besides, by the view of the necessary action of the human will as arising from the given states of man's mind, as well as from his given nature, it is ascertained to demonstration that the justice of God had not to be vindicated, especially by injustice and blood, according to the aristocratic theology. But according to the true interpretation of the sacred text and true moral science, man had to learn to fall in with the divine laws in order to escape physical and moral ill, which has never yet ceased to follow the world's false theory. Thus the opening of man's vision to the true order is the Divinity coming in humanity, by which such wonders are to be wrought, miracles performed, gifts obtained, and blessings purchased.

According, then, to the emblematic language of the epoch, who or what taketh away the sins of the world, will "heal all manner of diseases by laying hands on the sick, cast out devils, take up serpents, or drink deadly things without being hurt, give sight to the blind, hearing to the deaf, make the lame to walk and open the prison doors to them that are bound?" Answer—The Divine Intelligence, the "Logos," the "word" coming in the human soul giving a knowledge of the laws of the electric fluid of the system, and psychology or true doctrine of mind. Man lives, moves and has his being in the Divinity, but the world's speculative theory closes his mental vision to the divine order. He thinks, lives, speaks and acts, therefore, in opposition to Omnipotence, and is wretched. All, then, that man needs is his mind's states to be set right relative to that order, to be blessed. The best proof of the truth of his views, or the correctness of his mind's states, is his condition.

All that we know, believe, and act on are but impressions made on the soul. False impressions contain all the frailties, penury, vice, sickness, pain and wickedness in man. They exist in the world's teachings, are merely conventional, and as such are removable. Truth, or every true impression, is the Divinity, the sun of the mind, and contains the cure and prevention of all the individual and social evils of the world. Hence, the devil is a false impress communicated to the soul by the world's teachers, and is expressed in the feelings, looks, language and actions of humanity. And the Divinity coming in man, in the "flesh," his true impress made on the soul, and is expressed in the feelings, looks, language and actions of humanity.

It is therefore not the communication with departed spirits that is to redeem the world; such notions being fraught with the dreadful evils of hypochondria, insanity and false impressions of the divine order, "making the last state of that man or that woman worse than the first," which fact is but too evident. "They have Moses and the prophets, if they will not hear them, neither would they believe if one rose from the dead." "Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."

But by having the mind's vision opened to the divine order, thereby obtaining direct communication with the giver of all good through the eternal laws, man attains "the inspiration of the Almighty, which giveth him understanding." Truth, therefore, coming in the virgin mind through suffering is the Messiah, which, when "lifted up (placed in the ascendant), will draw all men unto him" (it). By showing that the evil is in the world's theory, and thereby overcoming it, the truth taketh away the sins of the world and healeth all manner of diseases. Hence the gifts, the miracles, the graces and blessings of truth and the spirit are not withdrawn or taken out of the world, but the false religions of the world have shut out the light, and with it all goodness, health and happiness from man.

That this is the correct reading of the sublime emblems of a forgotten epoch will more fully appear as we proceed in the interpretation of the hieroglyphics of remote antiquity, and by the effects which must follow on the rise of "the light."

In ancient Egypt and Chaldea, through which the mysteries have come down to our time, we find the divine name of IESUS to signify the light or sun of the world of mind, like as the physical sun is the light of day and the source of life, warmth and motion. In their temples, also, we find everywhere the famous symbol of the sphinx cut in stone, having the head of a virgin on the body of a lion. According to hieroglyphic language every object had an individual signification, combined with some other, the sense consisted of the two conjoined. Thus, then, from the virgin implying mind, because conceiving ideas, as a woman has children, and the lion signifying strength, we have, in symbol form, the mind giving birth to ideas, is strong and will overcome all things. A lamb is innocence, a tree or cross is knowledge, a lamb bearing a cross is knowledge coming in the world through the innocent suffering. Æsculapius with his tree and serpent is medicine.

Throughout their temples, also, we find engraved in stone the constellation of the heavens of Adam and Eve; the tree, serpent and garden answering to the description of Moses. By marking off the fixed stars into groups, they, in this manner, made a book of the stars, and inscribed their views of the divine order on the

heavens. Hence came the false science of judicial astrology and false religions; and hence come the expressions, look to heaven, pray to heaven, consult heaven; while "the kingdom of God is within you."

Here Eve is the virgin or mind, Adam the physical frame, mind being considered as separate from body, but having a relationship like husband and wife; the tree is knowledge, the serpent the world's learning, the garden happiness; cherubim, the heads of oxen on the lower half of men, this implied the living on animal food and its consequences, the flaming sword the passions, the wings the shortness of life arising from the unnatural mode of living, their guarding the tree of life in keeping man to an animal existence, sickness, war and crime.

Taken in the literal sense, as Dr. Adam Clarke does, a speaking serpent justly shocks his understanding, and he endeavors to get over the difficulty by making it worse. He thinks that it must have been an ourang outang. Other commentators and the whole brood of divinity schools take in serpent and all, thereby making sad work to the present day of God's universe and the soul of man from taking a symbolic figure as literally true.

Divested, however, of the hieroglyphic form, nothing in modern thought or expression can come anything near to its sublimity, truth and beauty. Being interpreted it reads thus. The mind, in order to find ideas of things and modes of their operation, is curious and desires to partake of knowledge. But being without first facts to guide it in the formation of a sound view, takes up a rash conjecture; and learning in this way at first draws it into error. The physical frame shares in the effects of this false step from being led to live in opposition to the order of nature in food and drink, in the use of the flesh of animals and salt, together with too much or too little exercise, and want of fresh air and bathing. Hence comes the obliquity of mind and diseases of the body in men and women, which they must continue to suffer from until the offspring of the virgin mind shall enable them to see that the causes to evil exist in their induced states of mind, instead of their nature, and abandon them.

This false learning of taking ideas for granted from phenomena

as they at first seem, and without proof, lies at the bottom of all human misery ; it descends to low cunning, grovels in and is made to bite the dust. Enmity arises between speculative views, or what passes for learning, and the light of truth arising from experience, observation of facts and sound reflection.

But "the seed of the woman (so different is the use of the term here used from all other passages in which it occurs, as it is always the seed of Abraham, of Isaac, Jacob, David, &c., that something very different must be implied) shall bruise thy head ;" that is, the light of the world of the soul, Jesus the moral sun, Divine Intelligence generated in the virgin mind will extinguish the false learning of the world of the soul and the evil it has brought on man ; "and thou shalt bruise his heel ;" that is, the world, through its error, will follow after this offspring of the virgin mind with persecution, until at length Intelligence will stamp on and crush false learning out of existence.

Here we have very clearly expressed the manner in which man goes astray from the natural order, falls a prey to evil, and that humanity suffering under error is the sacrifice by which the race is to be restored. "The Lamb slain from the foundation of the world."

With this key to the secret doctrines, we now proceed briefly to open up the great "mystery hid from the foundations of the world" to the present day.

Dupuis, a profound French writer, maintains that Christ and his Apostles had no personal existence, but were symbols of the sun and the twelve signs of the zodiac. But instead of this, the physical sun and signs are symbols of the "better sun" and his constellations of true first principles. They have a personal existence, but in the spiritual or true ideal, perceptible only to the soul's vision ; and as that vision comes to be opened their presence is visible in the phenomena produced, in the same way as our knowledge of the presence of external nature is attained.

In proof of this view the works of this sublime mystery are sufficiently explicit, viz. : "I am understanding. The soul possessed me in the beginning, before his works of old. Before the mountains were settled, before the hills was I brought forth.

When he laid the foundations of the earth I was there, rejoicing in the habitable parts of his earth; and my delights were with the children of men." "Before Abraham was I am." "When two or three are gathered together in my name there am I in the midst."

Relative to the sun and signs being symbols of the great Deliverer, the Magi of Egypt and Chaldea, in order to hand down their teachings to every age and people, made a book of the heavens and inscribed their moral science on its pages. In this way they made the sun and his seeming path in the heavens symbolic of the rise of truth, the sun of the soul, "the light which lighteth every man that cometh into the world."

As evidence of this fact we find all ages and people keeping their feasts, fasts and holy days, agreeing exactly with the motions of the sun and moon. At the winter solstice—the birth of Christ—he is baptized as he enters Aquarius, the water bearer, moving up "straightway out of the waters," the flight of the dove announces his coming. Between Aquarius and Pisces lies the wilderness where the star Jupiter, anciently Lucifer, appears to approach the sun, and a contest seems to take place between the elements of winter and those of spring, in which he is the victor. As he enters Pisces, the fishes, it is Lent; when he crosses the line it is the passover, the day of crucifixion, or Good Friday. As he rises up it is Easter, and ascends into heaven. They cross when he recrosses the line, and when Virgo, the virgin, stands at the foot of the cross.

According, then, to the true signification of this sublime symbol of the pure ideal, greatly amplified from the Egyptian and Chaldean model, Mary is the virgin mind, espoused to Joseph, the physical organization, but not as yet come together, the induced state of the bodily functions and the soul itself not being as yet in union. To this partition, which divides the reactive and controllable portion of the system from the mind's nature, brings on all the real evil in the world, and is precisely the same as in the case of Adam and Eve; thus proving that it is the same mystery. It is in the breaking down of this wall that the redemption of man consists, the wall between the voluntary and involuntary powers—the wall between man and the Divinity.

False learning, the serpent, is now, however, the devil; the garden of Eden is Gethsemane, the world; the tree of knowledge of good and evil is the cross or gibbet; the seed of the woman, the offspring of the virgin mind—the Divinity of the soul coming in the world to destroy evil.

In this way it is apparent that man's deliverance from error and its consequents belongs to the pure ideal, and therefore has to be "spiritually discerned." That this is the true interpretation is proved by the text itself, as follows, viz.: "In the city spiritually called Sodom, and Egypt where also our Lord was crucified."—Rev. 11, 8. That the crucifixion is still taking place is also made certain in the following words, viz.: "Seeing they crucify to themselves the Son of God *afresh*."—Heb. 6, 6.

The Gnostics (from *gnosis* to know or see), who were the first Christians, never held the view of a bona fide crucifixion of God, but believed that the whole should be understood spiritually, in which sense it conveyed highly useful and sacred instruction relative to divine things. The followers of Ebion and Cerinthus, however, who were illiterate and not initiated, held that Christ was a corporeal being, a mere man, having no prior existence.

The only correct reading of this sublime representation of the true ideal is, therefore, that first impressions appearing to the mind to be true, are absorbed by it. Hence, the mind, by being thus made to partake of those extraneous impressions, becomes isolated to the spiritual or true ideal, from the light, life and well-being constantly emanating from the Divine Mind, and the body isolated from the reactive and manageable condition of the nervous system.

Humanity is thus represented as transfixed, or nailed hands and feet to a tree lying across the action or course of the fixed laws, which sweeps on with the impetus of an avalanche—as receiving vinegar mingled with gall to drink—pierced in the side by the spear of error or physical force, during which period darkness reigns over the earth. Overcome at length by the success and triumph of false learning, the Divinity in the soul, although vanquished in death, comes off the conqueror, being enabled to exclaim, "It is finished!" Error, from which every disease, vice

and crime drew its vitality—finished—bodily and mental ills ended!

“The vail of the temple is rent in twain from the top to the bottom.” “The vail on their hearts” (intellects). “Know ye not that ye are the temple.”—1st Cor., 3, 16. The vail which separates the determinations from the real nature and laws of mind—the vail which kept the will absorbing in the support of false thought, the very agent required for the healthy action of mind and body.

But, alas! although the victory is thus proclaimed on the side of the pure ideal—on the side of the redemption from evil, still the fruits of it are not as yet rendered visible. The Divinity of the soul still lies entombed in the sepulchre of universities, divinity halls, councils, synods, gothic cathedrals, legislative halls, law courts, jails and modes of social life. A great stone of false literature is rolled to the door of the sepulchre; and everything “is made sure by sealing the stone and setting a watch.”

The mind (Mary) stands without at the sepulchre, and weeping; “saith, they have taken away my Lord, and I know not where they have laid him.” But “a young man, sitting on the right side, clothed in a long white garment (reasoning from particular facts to a knowledge of the laws), rolls away the stone, and ‘saith, why seek ye the living among the dead? He is not here: *he is risen.*’”—Mark 16, 5, 6.

As mankind are therefore enabled to see that it is the Divinity, in the soul that is risen; “that all things which were written in the law of Moses, and in the prophets, and in the Psalms concern” themselves, although “their eyes were holden that they should not know” their deliverer; and that they are the betrayed, the sacrifice, they will rise triumphant over the powers of darkness, disease, death (moral) and hell.

Whenever, then, suffering assails us, we are ourselves on this tree, nailed hands and feet to the cross by false theory and social imposts. By the very opinions we hold, sanction and even pay for, this serpent coils itself around us. Fascinated like birds by its seeming beauty, we are not apprised of its real nature until its

sting has pierced our vitals, and left deadly marks of its fangs in our feelings. We are thus the crucified.

When we behold others laboring under badly-formed dispositions, chained to the vices of intemperance, strife, idleness, lying, swearing, avariciousness, swindling, stealing, fighting, ; see them falling into fits, taking consumption, fevers, or the cholera ; or look on some born idiotic, others losing their reasoning faculties from distress, or the phantoms of a mistaken faith, or sinking into a premature grave ; the Divinity is expiring on the cross of false theory.

When, also, we look on the ignorance, beggary, rags, filth and vagrancy of a class which seems to multiply with fearful rapidity on the aristocratic model ; or on the gout, rheumatism, repletion, sickness, insanity, fighting duels, going to the wars, vicissitudes, fears, cares and suicides of the rich, these are alike the victims of the serpent still triumphant, suffering on this tree.

It thus becomes at once certain that this state of mankind arises from their intellects, the region of their existence beyond consciousness, having been made to absorb and retain the world's false teachings, that this sad intellectual state is not the result of these wills, but that their wills are the results of this state. It is equally apparent that by changing the theory to indisputable facts the intellect of the world will control, in like manner, the direction and quality of every determination. and rise. Why, then, any longer "seek the living among the dead ? He is not here—he is risen !

That this mythic or symbolic representation of man's enlargement from the domination of evil must be read philosophically is farther evident, because the Jews did not kill their Messiah, nor did the Romans crucify him, crucifixion being not their mode of inflicting capital punishment. Nor is there any authentic account of even any semi-barbarous people nailing a culprit by the hands and feet to a tree with iron nails. St. Luke's words are, "The malefactors which were hanged."—Luke 23, 39. Peter and the other apostles also positively assert, "That God raised up Jesus, whom ye slew and *hanged* on a tree."—Acts 5, 30.

Besides, by taking up a literal interpretation there are insuper-

able difficulties, physical as well as moral. Of this description there are, derangements of the order of nature, contradictions, frauds, forgeries, even additions to the sacred text which did not exist in the original, and the famous admitted interpretation of Josephus. We have also letters long post-dated, gospels and epistles without number. We have the "holy house of the Virgin," which came miraculously through the air across the Adriatic; Christ's coat found at Tunis; bleeding and weeping pictures, as much of the cross which, if collected, would build a 74-gun ship, and a ray of the star which directed the wise men. We have likewise the immaculate conception, only just now decided on by the Catholic Church. But with all these, alas! the angels' song still in the future." On earth *peace, good will* towards men."

Therefore "the mystery hid from the foundations of the world" must be "spiritually discerned." We must "look for a spiritual kingdom," "wherein dwelleth righteousness." Hence the true Messiah is the Divinity coming in the soul of man.

CHAPTER VII.

THE CHANGE.

In this age of improvements, although of a secondary character, the question asked is not whether such undertakings are practicable, but merely what they will cost. Now, the change herein contemplated is that of the substitution of truth for unintelligible and false impressions, by which mankind can attain the object of existence, at a cost of only five per cent. on their present ruinous expenditure, without attaining the ends proposed.

This difference is rendered apparent by the fact, that man existing under false impressions imposed on his intellect beyond consciousness, necessarily partakes of their nature, becomes isolated to the vitality and benign influence constantly radiating from the Divinity, and his body closed to the health-giving and restoring elements in the atmosphere. He therefore, beyond his own control, is rendered diseased, vicious and unmanageable. But by truth being imparted on his soul's vision, and from it being its native element, his soul responds in happy feelings and phenomena.

The change herein proposed is, therefore, not that of interfering with the institutions of governments, social relations, or rights of property, but simply that of extracting the evil out of human life, by expelling the cause, and thereby to reduce the heavy exactions imposed for the support of error. A change from contradiction, divisions and strife to consistency, unity and peace. A change from darkness to light; from sufferings to the felicity designed for man and for which he is rendered capable of attaining; from the iron rule of physical to the reign of moral force.

To thus counsel man to exchange his aberrations, disease and misery for health and well-being may be a hard and thankless task, from the very fact that the poison has thus to be extracted from beyond consciousness; but the triumph is as fixed as the laws

by which it must be accomplished, while the labor is its own reward.

The cause of human obliquity and disease having been shown to exist in extraneous views of the order of nature and misconstructions of sacred literature; and it having been proved that man is only a wanderer from truth, good feeling and right action by social imputation; that it is not his heart but his head that is wrong; it therefore follows that, as those laws never change, it is the theory that must be brought into agreement with their happy action. By making this change, then, in man's mental vision, the same laws that cursed every hour, embittered every drop of happiness, open the sunshine of heaven, and bring down on their angel-wings every divine blessing fresh from "the giver of every good and perfect gift."

But on our entrance into this field where undying laurels are to be won, we are met by the very authors themselves of the ring-streaked, speckled and spotted among the flock; those who have been engaged in holding up "*rods of green poplar* before thirsty flocks when they came to drink."—Gen. 30, 37, 38. Those who have been rendering mankind ignorant, poor, vicious and criminal, argue that if human actions are necessary then human responsibility is destroyed, all notions of merit and demerit, praise and blame, reward and punishment are abrogated; and besides an unanswerable excuse is afforded for all actions, however vicious.

It being, however, an admitted truth by friends and foes, as well as being demonstrable, that the will moves as it is moved by causes sucked in with a mother's milk, long prior to years of understanding, and hence existing in the region of the brain beyond consciousness, and that it acts with as great regularity from its cause as physical effects attend on their causes, and often as perceptibly, we must admit that man wills and acts as society has wrought on his mental faculties. It therefore becomes at once certain that if he wills and acts wrong, society having supplied the qualities to the agencies which have been at work on him, has first neglected to discharge its responsibility to, while it has been claiming responsibility from him.

Here the frightful conviction is forced on us, that the aristocratic theory of man, religion and government has been making mankind destitute, vicious and criminal, and then torturing and strangling them for being so. By thus supplying the mental states, and invoking the very influences which have impelled them "to will and to do"—all the wrong which ever has been perpetrated must be charged to the false views of the divine order. Hence society has been exacting a conduct it failed to render possible, a character which it failed to impart, and moral distinctions, which it neither defined nor observed. Consequently it has punished where it hath not taught, sought "to reap where it hath not sown, and to gather where it hath not strawed."

In this way, it is established beyond all cavil that had the theory been derived from particular facts, instead of being unfortunately merely assumed, had it been made to accord with the nature, or had the world's teachers first understood themselves the sacred oracles, then society would have done its part—first discharged its side of the responsibility; then the unhallowed conditions to evil would not have been invoked, and then man, it is very certain, would have done his duty and fulfilled his part of the responsibility.

In whatever clime or state, whether in a cabin, the battle, by land or sea, on a throne or the gallows, still no stamp was ever truer to the die. To claim, therefore, responsibility before yielding it, is only the province of sanctimonious villainy and savages. Grant, then, oh! grant responsibility to man! It may, indeed, be called a *new* doctrine—a strange freak of some dreamer. But nevertheless try it by way of a change or experiment; and the throne of the Eternal must fall before man can fail!

Strange that the professor of moral science, the clergy, jurist and legislator should require to be informed at this late day that responsibility is reciprocal, that they "on the one part" have failed first to discharge their responsibility to man, and that this is the sole cause why man has failed on his part. True, they have hitherto succeeded in transferring the failure directly to human nature, and indirectly to an Almighty Parent. They have even fathered it on an alleged agent of evil, nowhere to be

found in God's world, except in their own false impressions. Not one, then, who has done wrong has had the responsibility on the side of society discharged towards him.

Hence, had the learned judge on the bench sustained the loss of a guardian in his early years as did the criminal at the bar, and had that criminal been tended, cared for and educated, then the judge would have been the criminal, and the criminal his judge.

Society will thus at length be made aware that it has been exacting responsibility before yielding it, and therefore must "look on him whom they have pierced and mourn; and all kindreds of the earth shall wail because of him."

When its duty to its members shall once begin at the other end; when it shall have the good sense to assume to itself the burden of their offences, to see itself as the prime-motor to all their aberrations and diseases, then the happy change herein contemplated must take place. As it comes to exchange its false organic view that an effect can take place without cause, in the determinations of the will, for the fixed law, that itself, although unperceived and denied, moulds every decision, "then may mankind lift up their heads with joy, for behold the day of their redemption draweth nigh."

Hitherto it has taught man to regard himself at heart bad, a sinner by nature, and a voluntary rebel to all good. In this way it has paralyzed every faculty, perverted every feeling, obstructed every avenue to good, and enlisted the force of habit on the side of wrong; by which any deviation from the accustomed path was rendered scarcely practicable.

By being thus psychologized from his youth up no alternative was left to have acted any other part; and that part he has performed to the letter.

But by making this change in, or raising the theory, man must respond to the altered spirit, and rise to higher and holier influences. Justified by an inward sense of the innocence of his real nature, and feeling himself at heart sound, he will be himself again, restored to a sense of peace within and to charity to his

fellow-man, will shed his evil habits, his errors and diseases, and rise to the true nobility of his nature.

Complacency and delight must ever be felt for the happy recipient and amiable exponent of good influences ; while compassion and a desire to reclaim the wanderer must be extended to the participant of unhappy agency. As to merit or praise, however, where all is inductive, everything received, and nothing the individual's own, there can be none to award. Moreover, where the established order is recognized and acted on, its observance is its own reward, and the violation its own punishment.

But in thus claiming this blessed change for mankind, the advocates of free-will return to the combat, and assert that if the will is held to be necessary man is reduced to a mere automaton, a machine. Here, however, they forget what poverty-stricken, priest-ridden, drinking, fighting, swearing, foul-mouthed, vicious, criminal, diseased and broken-down machines their own theory has made him. Ah ! but say those maintaining a cause for every effect in moral as in physical occurrences, the simple similarity between cause and effect does not extend to or involve any other similitude. Such is merely an illustration of what is meant by a cause, and as such is not a parallel.

Mechanical action relates to inanimate matter, and is a blind impulse, but mental action involves thought, feeling and moral influence, and belongs to mental power. Again, over physical necessity the agent has no choice, but in moral sequence he exercises his choice in making a selection of the inducement agreeable to his mind's states. Hence moral force is entirely different from physical impulse or mechanical action, yet each imply a cause, which is all that is claimed. The path to this change, therefore, brightens as we advance.

It is in this way that mankind, by changing until they come into line with the action of the fixed laws from lying across their path, construct the ark of human weal, take in with them all the impressions proved true in their happy experience and as emanating from the Divine mind, and are thereby saved from the deluge of physical and moral evil.

The life and health of the body, its organs and operations

coming from the soul through the action of the two forces of the nervous fluid, which for this purpose converge in the brain, are dependent on the soul's state and the electro-reactive state of the atmosphere.

In like manner, the soul derives its life and health from the source of all being ; but, although it possesses the properties and elements from which it emanates, and to which it returns, it is stimulated to inherent action by impressions made on, or as taken in by it from the external world or moral atmosphere. Evil is thus reduced to the dimensions of a nutshell.

It is in the soul's induced state beyond consciousness, where the elements of every disease and human ill in every shape exist in embryo, and there where the cure and prevention must take place.

No wonder, then, if human ailments and sickness baffles the skill of the physician, as his power does not extend so far into the soul's realm ; nor is it strange that poverty, mendicity, vagrancy, prostitution and famine prove too much for the legislator ; or immorality too gigantic for the moral teacher ; while crime laughs at jails, law books, judges and the gallows.

We have now reached, very imperfectly it is true, the hidden cause of mental and bodily ill, found that it exists nowhere except in false assumptions of the *learned* relative to the true order of nature, and shown that it is only according to these illusions themselves that a cure cannot be established, but that it can be brought about by listening to the voice of nature herself, and that the Divinity coming in the soul is to bring about this great end. It has been proved that mental and bodily evils take their rise from the darkness and poisonous elements infused into the moral atmosphere by none except the very teachers of all the various sects themselves, and made to pass current for sacred truth. It has been shown that the functions of mind and body under this diseased state of the intellect, although imperceptible to the persons themselves, are made to waste the involuntary radiations of the soul "on trifles light as air," to close the bodily functions to the electro-reactive conditions in the physical atmosphere, and thereby to locate all the pains, aches and diseases in

the body, and all the vices and disorders in society by induction from the theory.

It will be admitted that the task is too great, especially for an incompetent hand; yet that forms no argument for not attempting it. The man who cultivated the first piece of ground was not very skillful, nor aware to what extent the science of agriculture could be carried. It is, therefore not beyond the pale of possibility or human hope that the culture of the moral soil will be attended by still greater results.

This Tract has therefore been devoted to changing the phantasmagoria, or illusions made to pass before the mind's vision, by which the radiations from the Divine source have been shut out, and all the furies in the false ideal let loose to curse the world. Tract No. 2 will contain the cure, by changing the theory of man to the true ideal, where harmony, peace, health and happiness for ever reign.

Presto, change! As natural science dawned on the world, the mind's states, the conditions under which man lived, and hence his will, character and actions have altered. The pursuits and professions which false views of physical nature gave birth to, the astrologer, diviner, soothsayer, necromancer, magician, miracle-worker, alchemist and witch have passed.

The simple exercise of men's understanding on this side of the region of consciousness, applied to external nature, had an indirect yet irresistible bearing on their notions of moral truth. Luther transubstantiates the "real body and blood" back again into emblems—the constituents of humanity—simply bread and wine. He breaks in on the false ideal, the *divine right* to sell indulgences for *doing wrong*. From the small and apparently trifling circumstance of taking the sale of heaven's warrants from his order, the Augustine friars, and giving it to the Dominicans, a dreadful convulsion takes place in the world of mind—the false ideal is in fits—and whole nations change, like soldiers going through their exercise, at the word of command.

Tortato, the Catholic bishop of Avila, near the close of the fifteenth century, declares, in his commentary on Genesis, "that the faith is *shaken* if the earth is believed to be round." "And

it was so"—shaken, and still keeps on shaking. The stake-fires have been put out, the witch act repealed, but not before 1736. The inquisition, which existed as late as 1813, abolished—the toleration act passed—disabilities on account of religion removed, imprisonment for debt abrogated—and capital punishment reduced down to extreme cases of atrocity, without any sign of an increased thirst for taking life, or the perpetration of crimes formerly deemed capital.

Men there are who still live surrounded by high walls, iron gates, safely esconced behind heavy locks, bars and bolts, trusting to watch-dogs, stacks of bayonets, parks of artillery, police, jails and gibbets, who have hunted God's creatures off the soil of their birth, far from the graves of their fathers, *fired* their cabin homes, and who still maintain that man is incapable of self-government. The premises, however, on which they ground their theory are, that man is ignorant, poor, drunken, vicious, diseased, criminal and destitute of self-reliance. But they close their pious eyes to the fact that it is only under ecclesiastical sway that he is so, only under popular subjection.

The frightful nightmare of popular sovereignty haunts their midnight pillow. The very thought of a nation of freemen rising from thirteen to thirty millions, covering a continent without force of arms, existing as a band of brothers for nearly a century, and which may cover the globe itself, is unbearable, is too horrible to be borne; and the balance of power, oh!

To those blissful changes which have been taking place in the sentiments and condition of mankind, there are many others which have been and are occurring which have a direct bearing on the cure of physical and moral evil, such as the freedom of the press, the spread of schools, the peaceable discussion of all subjects without the church invoking the tender mercies of the magistrate, and the physician making appeals to the soul itself instead of relying solely on the curative power of *materia medica*. Moreover, there are strong indications in this generation of man returning, after a long privation, to his natural drink. Prometheus was bound; the Divinity in the soul was nailed—but "he is risen!"

Society has, therefore, undoubtedly undergone great changes, and is ceaselessly altering, as the mental states of mankind come to perceive that nature is governed by fixed laws, and as they fall in with the order natural to body and mind.

All will readily admit that vast changes have been made in the bringing to perfection, by culture, plants and animals, together with the improvement of the soil.

In effecting those changes, however, it is evident that nature, or the laws by which it is governed, were not sought to be changed; but merely that the states and conditions made to attend them were rendered more congenial to nature. In like manner, it is only by correcting the theory, the mind's states and attendant agencies that the most startling changes are to be wrought relative to human nature.

The fatal error that moralists have fallen into concerning man is, that they endeavored, by a resort to physical force, to alter his nature according to the views that they formed as to what he ought to be; as if they knew better than the Intelligence that has combined such wonderful powers together for the accomplishment of high designs, as if the working of the laws of mind were contingent in themselves, or that wisdom Infinite had erred.

In modern times it is admitted that, by improvements in the healing art and in the altered modes of life, a generation, or the average period of man's age, has increased by ten years; that is, the term of life has increased from thirty to forty years as the average, thus proving that far greater changes are in embryo.

But it is very remarkable, amidst such a variety of modifications, improvements and changes, so extremely little should have been accomplished in the moral field where so much has been paid for, where the most might have been expected, and where undoubtedly so much has to be done.

Once more, presto, change! Then, as the true view of the motions of the soul's world comes to be known, and as mankind come to see the constant uniformity and regularity of the laws of mind, and conform in thought, language, feeling and action to this motion, in like manner as the astrologer, the alchymist, the witch, heretic, diviner and miracle-worker; the demons, angels,

spirits, devil, oligarch, hierarch, and fortune-teller, must now take an eternal farewell of every nook and corner of God's world, simply because they cannot find believers; so will the ignorant, the idiot, pauper and prostitute, the vicious, diseased, insane, the warrior, incendiary and criminal disappear with the theory, impressions and spirit which gave them birth—"a local habitation and a name"—and

"Like the baseless fabric of a vision,
Leave not a wreck behind."

Who could have thought it? Who could have ever dreamed that the philosophy of man, and through it, the education, government, law, intercourse and religion should in this way turn out, after all the pretensions of what they were to do for human nature, to be the only cause in God's universe of all the ignorance, ill-feeling, vice, poverty, insanity, disease, war, theft, incendiarism, robbery and murder in the world?

Through this denial that there is any law guiding all moral occurrences with the same degree of certainty, and as visibly, as there is a law directing all physical events, final causes are so far opposed by secondary for a time as to exile Divine Power from the highest and holiest province of creation. Hence, to control the ideal under false learning, the masses have to be kept to a literal or vulgar sense of symbolic writings, which all nations, sects, families and individuals have to have faith in, than to pay, toil, and suffer for the support of standing armies, police, navies, law courts, judges, jails, penitentiaries, gibbets, workhouses and hospitals, in proportion to the wants of truth.

Hundreds of millions of dollars yearly, rivers of blood, and an ocean of misery, of which no calculation can be made, make up the dread cost of working against this fixed law, denying this certainty and thereby being in opposition to Omnipotence.

But by making the change herein advocated, through recognising this great rule of action in the movements of the true ideal, which makes the weal or woe in the actual, and for the knowledge of which the race have paid so dear, employing a small standing army of professors of the true motions at little or no cost comparatively, and adjusting the agencies attending man

to his nature ; then national calamities, social, domestic and private ill and bodily suffering must cease by the limitation of their cause.

Then, "there shall be no more curse," "God shall wipe away all tears from their eyes ; and there shall be no more death (moral), neither sorrow nor crying, neither shall there be any more pain ; for the former things are passed away."

It being only this old illusion that things fall out of themselves, that the will moves the electric fluid, so as the muscular power of body to action in another way than as itself is moved by moral impulse, which forms the fountain-head of human ill, sorrow and discord, from being made the basis of thought, feeling and religion, it is therefore the only enemy of the soul, the only devil that has haunted, beset and overcome mankind. But by exchanging this fallacy of the learned for the divine first fact, that the will moves as it is moved by accompanying influence, and by transferring all endeavors to alter nature to the correcting of its state, truth will at length prevail over ancient error, virtue triumph over hoary vice, health over disease, and happiness over misery. Nations will be enabled to read anew the fate and reverse the destinies of man ; and human life will be delivered from physical and moral evil. The soul will thus be without a devil, man without an enemy, the parish without a jail, the city without an hospital, insane asylum, or house of refuge, the work-house without a tenant, the barracks without a soldier, earth without a gibbet, and the universe without a hell !

In conclusion, by the erection of this first fact to its rightful place in the sentiments of the world, man is not looked on as chargeable with his state ; but if that state is unhappy and injurious, other influences and a better spirit are invoked, the true ideal is opened, and a voice is heard saying, "Why persecutest thou me ?" "Then went the devils out of the man and behold he sits clothed and in his right mind."

The world, thus redeemed, will not confine its culture to the soil, plants, the lower animals, or external nature, but will impart sound views of the divine order, cultivate the moral soil, the natural goodness of man, and practice the law which guides

the motions of the soul's world, as well as to see to the agencies drawn around and made to bear on human susceptibilities. In this way the intellect and moral emotions will be raised to their true place, and the instincts and appetites rendered subservient to them.

Instead of attacking with animal ferocity the unwilling recipient of a depravity forced on him by agencies over which he could have no control, of seeking for doubtful palliatives for sickness, or dangerous nostrums to ward off dissolution in drugs, the chief cause having been found to be false mental impressions, the mind is brought to a just balance, and the electricity of the system is retained in, or restored to its natural equilibrium, by which the body is rendered positive to surrounding deleterious agencies through the inculcation of moral truth.

By a return to the natural kind of food and drink, wearing clothing adapted to the human body and climate and temperature, paying due regard to fresh air, exercise and bathing, the health equipoise will be retained in the involuntary organs, thereby obviating injurious physical impressions.

Thus physical and moral ills will cease with the reduction of their source. Death, as far as relates to its pains, doubts, anxieties and terrors, will itself die. According to the divine purpose, the passage through the dark valley will be lit up with internal illumination, and a painless, blissful change of sensation will take its place, as the soul's vision opens on still grander and purer scenes in the true ideal.

Men being now at length brethren, the globe itself, like primitive Christianity, or like heaven, will be a democracy; nations purged of aristocratic theory, will be true republics. A congress of nations "will beat their swords into ploughshares, and their spears into pruning hooks." "Those who build houses will inhabit them," for "the land will not be sold for ever;" and "the lion shall dwell with the lamb." Earth will be an Eden without a serpent; and "God will indeed dwell with man."

N.B.—The forthcoming two Tracts will complete the series, embracing the Cure and Application.

Another work opening up more fully the Mysteries of Religion is ready for the press.

LIBRARY OF CONGRESS



0 013 592 022 8

